

AN  
EXQVISTE  
COMMENTARIE  
VPON THE REVE-  
LATION OF SAINT

IOHN,

VVHEREIN, BOTH THE  
course of the whole Booke, ~~and~~  
*the more abstruse and hard places thereof*  
heretofore opened; are now at last more  
cleerely and euidently  
explained.

By

PATRIK FORBES of *Corfe*

REVEL. 1. 3. *Blessed is he that readeth, and they that heare  
the words of this Prophecie, and keepe those things which are  
written therein: for the time is at hand.*

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ON

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LONDON

Printed by W. HALL, for Francis Burton, and are to bee  
sold at his shop in *Pauls Churchyard*, at the  
figne of the *Greene Dragon*.  
1613.

Nam, quoniam ferreus hostis erat tamen illud habuit  
 corpus, et hoc una pater erat origo virtutis.  
 Nam, quoniam tunc X. us circum erat cubitus  
 per unum infirmum, et unum de humeris fere  
 usque, per Stygia uenerat lina.  
 Nam, per 9. l. tunc per ambrosii cubitus  
 in a. circum est, usque per l. tunc ferebat



TO THE MOST  
 MIGHTY MONARCH,  
 MY MOST GRATIOVS SOVE-  
 RAIGNE LORD, IAMES KING OF  
 GREAT BRITAIN, FRANCE, AND IRELAND,  
 DEFENDER OF THE FAITH, &c. GRACE AND  
 PEACE, WITH ALL INCREASE AND CONTI-  
 NVANCE OF HAPPY AND ROYALL STATE FROM  
 GOD THE FATHER IN OVR LORD IESVS  
 CHRIST, THE KING OF KINGS  
 AND LORD OF  
 LORDS.



Or a token, though  
 poore in my part; yet  
 that gratesfullie I re-  
 member your High-  
 nesse Princely mind, in  
 keeping mee an eare a-  
 gainst sinistrous delati-  
 on, and giuing so gentle  
 warning of your good pleasure therein, this part  
 of my misreported paines, I humbly present vnto

I 2

your

## THE EPISTLE

your Maiestie: to whose Soueraign skill in these diuine secrets, (by your royall writings well witnessed to the world) besides common allegiance, all pens, and of all men imploied on this Prophecie, owe proper homage: as not only to the most glorious patrocinie, but therewith also the most learned censure. In both which, I doe yet more relye on your Maiesties experienced benignitie, then I presume either of merit for the one, or sufficiencie against the other. I know the too iust complaint of the wisest, vpon the great abuse of that excellent gift of printing, both to the disgrace and detriment of learning, while (each man dotting after the brood of his owne braine, and vainly promising to himselfe the same applause of others, which his own partiall heart yeeldeth him) no end is of making many books: so as the inexpert student, in search of letters weilding amidst infinite variety, is cast in such doubt of choise, that tasting about, before he happilie fall on ought worthy to feed on, appetite is spent, and he filled with he cannot tell what. I know also that as it was not permitted each Painter to practise his skill on the roiall Effigie of Alexander, so were it intollerable presumption for each

## DEDICATORY.

each Pamphlet to vsurpe the shadow of your Highnesse Name. Neither hath selfe-weining so ouerfiled mine eies from the sight of mine own slendernesse, but that sincerely I acknowledge, in this so learned an age wherein much is excellently well written, and yet infinitely more paper miserably spoiled, that hundreths more gifted then I might well be pardoned to put vp their penne, and, so, much lesse to currie credit to their vsutable works, by shrowding them vnder the shelter of so sacred a vaile: yet how great soeuer be my imparity to so high attempt, the subiect of this my labor is of such a surpassing eminency, as, if it hath pleased God onelic-wise by my weakenesse to bring forth any one sparkle of new and true light for more cleare vnderstanding thereof (wherein, for ought that hithertils hath been said of any, the most learned yet acknowledge an vntried depth of which anie one point opened may bee a competent recompence of much paines) I hope it shall somewhat excuse me of too great temerity, either in writing or in vowing, what I write, so highlie: and shall beere withall encourage the better gifted soberlie to search out what beerein hath escaped

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*me also. Now heereof as your Maieslie can best  
of all men iudge, so am I the bolder to undergoe  
the hazard of so high a sentence, for that of your  
Maiesties knowne clemence I am certaine to re-  
port either praise or pardon.*

Your Maiesties

*humble Subiect*

PATRIK FORBES of Corse.

Ad eundem.

IOANNIS FORBESII filij  
*Epigramma.*

**I**ngenio pollet, pacisque Minerua refulget  
Artibus, ast eadem parmamque hastamq; trementem  
Fulmineumque enssem bello metuenda virago  
Concutit, ac trepidare vetat virtutis amantes.  
Peste per argolicas late grassante cateruas,  
Placandum missa numen *Chyæide Calchas*  
Fretus *Achille* canit. Cantu *Philomela* secunda  
Dicetur *Cuculo*; calamis ex virgine factis  
Cedet *Apollineus Pollex*; *Asinoq; Midaq;*  
Iudicibus: vulgus præponet *Stentora Vissi*.  
Non humili subiecta toro, at laquearibus altis  
Fax appensa domum illustrat fulgore corusco.

Hæc

Hæc tria *Forbesius* vasti intra mania mundi  
Altè vestigans oculis, ac mente peragrans  
*Europamq; Asiamq;* rotæque ardoribus altæ  
Candenæ *Lybiam*, & queis nomen *Americis* olim  
Addidit inuentis, seris radiantia flammis  
Littora; quæq; *Magellanus* circû æquora vectus  
Antipodum procul arua polo subiecta notavit:  
Illis doctrinam, validas contingere vires  
His, alijs decus esse videt; sed cuncta sub vno  
Pectore non habitare locis quæ Diua triformis  
Noctuagis anibit per muta silentia bigis.  
Vnum vsq; excipio, cui *Magna Britânia* tanto  
Rege beata subest, *Iacobi* nomine *Magni*  
Clarum, hac tergemina qui fulgens laude per  
Finitimos, stellas veluti *Phæbæa* minores (orbè,  
Lampas, è folio reges intermicat aureo.  
Ergo huius (tenuis quæ nostra *Camæna* vocandi  
Astari casu metuit) conamine multo  
Et precis & studij expressas & ab æthere missas  
Luminis ætherei scintillas (queis liber olim  
Visibus humanis septena ob claustra negatus  
*Agno* post referante legi, patefactaque vati  
Porta poli posset penetrari) subijcit acri  
Censuræ patrociniū mentemque priore,  
Sperans *Forbesius* fretus comitate benignam:  
Vt tenebras valeat tam celsò è culmine terris  
Pellere, tutelaque ingenti spernere cæcam  
Inuidiam, victorque virum volitare per ora.



THE AVTHOR TO THE  
Christian Reader , grace and  
*peace from God the Father in our  
Lord Iesus Christ.*

**I**F God did but command, yet were all disobedience excuselesse; if but promise, yet were wee holden, against all apparant impossibilities to beleue, and hope euen against hope. But this magnifieth his mercy exceedingly, and taketh from all men all pretext of defection, that in his written word (in a singular compassion of our weakenesse) hee not onely setteth downe the rule of our waies, and propo- neth the ground of our hope; but also to his ser- uants in all ages, hee hath foretold such future ca- ses, as the strangenesse whereof, might either dis- courage them in the course of the one, or shake their constant keeping of the other: and that so farre forth, as the wise in each time, had not onely enough whereon to stay their hearts, euen in the midst of most greuous calamities; but, being pla- ced as it were in the light of diuine reuelation, they might cleerely perceiue the course and reason of God his wise dispensation, and reioice in the as-  
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sured

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fured expectation of such euents, as neither the World dreamed of, and were much contrary to all their vngodly designs. Thus the Lord alwaies armed his Church, but most carefully in these last times, vnder the Gospell. Which albeit it might appeare to haue beene lesse needfull, for the huge measure of light and gracefull dispensation, therein beyond all former ages; yet, in respect that Satan, seeing his time to be short, then chiefly bended his whole rage and full force of deccit (specially in that huge mystery of iniquity growing on so in all effectual working, with al power, signes, and lying wonders, in all decciueablenesse of vnrighteousnesse and such strong delusion, the sonne of perdition sitting as God, euen in the Temple of God, that, if it were possible, the very elect might haue beene decciued) therefore the Lord himselfe in the daies of his flesh, gaue hereof nor obscure warnings; his Apostles diuersly thereafter; and lastly, in this prophetic, is the whole mischiefe, in the parties, their practises, the Church, her condition thereby, God his manifold wrath thereupon, to the full ouerthrow at length of all the enemies, and deliuerance of his Church; so at large and cleerely set forth; as we are not onely now to beleue the things told vs before; because they are alredy in a great part come to passe: but also, by the cleere light here opened to see what yet resteth to be performed: & with calme and ioyfull minds (in a most delightfull light) to behold and dispise all this present terrible and restless endeavour of Dragon, Beast, and false Prophet, by their emissary frogs: as whereby they are but hastening

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ning on to themselves such a foile, as the wonderfulnesse thereof shall make the place to bee called, euen in *Ebrev Harmageddon*, and shall giue matter euen of an *Ebrev* song: When thereupon, not onely a great multitude in Heauen, the foure beasts and twenty foure Elders: but by a powerfull voice from the Throne, all God his seruants, al that feare him both small and great, as the voice of many waters, and as the voice of strong thunderings, shall sing together *Halleluiah*.

Now the golden programme (*blessed is he that readeth &c.*) set ouer the gate of this goodly edifice, as it giueth to conceiue, and both wakeneth and warranteth to search after some rare insight, so did it chiefly incourage me to step in and much stirred, in sobernesse, to suruey the singularities. Wherein, as the *Queene of Saba* seeing *Salomon*, by helpe of God, and to the praise of his truth in this, I found so much more then I presumed, as *no spirit was left in mee*. Now, herewithall, the earnest petition of Saints poussing thereto, and after the story of Christ in the flesh, and of his Church raised by Apostolike labors, this falling in fitly in the course of my trauels to bee handled: yet nothing so much carried me to the publike reading thereof, as a holy indignation at the dealings of Romanists in our quarters too carelessly exposed to their seduction. They had nothing more frequently in mouth then the antiquity, glory, & multitude of their Church, the consent of Nations, Counsels, and succession of many Ages, with disdainful demands, where our Church was before Luther; and whether we esteemed

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med all our Forefathers so many ages past to bee condemned, who liued and died all in the faith and Communion of the Church of *Rome*? with such speeches largely amplified and cunningly coloured, amongst a simple people; as sheepe for the most part without shepheards; I found by experience and credible information, that not onely many altogether ignorant were corrupted, but euen diuers instable soules, who had shewed some beginnings of learning, and louing the way of truth, were rather quite alienated therefrom, or cast in dangerous doubts: so as oftner then once, men otherwaies well stablished, haue euen with sollicitude both by word and writ required of mee how the hearts of the weake might be staied against these obiections. To whome as both waies, in the time, I gaue satisfaction, so, it hastened me to the publike interpretation of this prophetic: whereby euen the most simple, not wilfully shutting their eyes against an ingyring light, may cleerely see how that whereof they glory most, turneth most to their shame, and that, wherewith they most reproch our Church speaketh strongly for vs. If this seemeth strange to any, they haue not yet learned, that, as great is the mystery of godlinesse, so also is that of iniquitie: and to know the hid secrets of either, none euer shall attaine: who by the heauenly light of the word, goeth not higher then all authority, multitude, custome, or consent of men. Now, albeit, at first, I minded nothing lesse then to write any further thereon, but some short note for mine owne vse, of such things wherein my iudgement did vary from

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from most part, or all enterpreters: yet cloied with continuall requests to write at large, what by voice I deliuered, I was induced to take a mid course, neither to write so shortly as I intended, nor at such length as they required: but so, as who were my auditours, reading it, might remember what further they had heard, and others might so farre bee set in way, as by their owne ealie paines, to find out what for more cleere explication is requisite. I haue labored, though not so farre as my owne disposition would haue carried mee, yet so farre as giuing to suiters some contentment I could, to be short, and not burthen the reader with any tedious discourse of commonly knowne matter.

On the first three Chapters to busie my selfe, except so farre as was necessary for coupling them with the rest of the prophecy. I thought it needlesse: so much being already written thereon, and by so many both learned and godly men. Whose trauels on the rest of this prophetic, by this my doing, I am so farre from either despising or condemning, that from my heart I both reuerence their godly and learned labours, and sincerely acknowledge my selfe to haue bene much helped thereby. But this being such a worke, as wherein one wrong stich will carry thorow all the seame a sensible error, and being of such inestimable worth, as merited still to be wrought on, till, in whole and each part, it keepe sentence, I haue, hereto, in all singleness and sound affection contributed my sparkle: expecting and hartily wilhing others after me to doe the like, for more and more cleere light, till the Whore bee evidently

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evidently set naked before the eyes of all the World,  
and the Bride, in her vpright beauty, be discerned of  
all men. Vse it therefore with such heart, as thou  
hast it of me: praising God for that which is  
cleerely from him, and in Christian com-  
passion, excusing what is of mine  
infirmities.

IOANNIS FORBESII filij.

Epigramma de scopo Authoris.

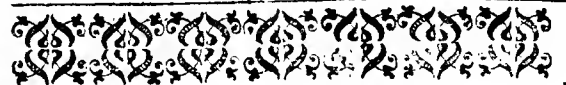
**F**Orbesius, Româ pompam iactante, dolebat  
Uno orbem obsundi nocte dieque sono:  
Ostenditque feram hoc signo ac Babylonæ notari.  
Inunc, consensum macha molesta crepa.

Eiusdem ad Zoilum.

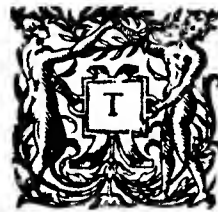
**C**æce, Theomino quid dent incognita mordes?  
Non tibi, sed doctis, Zoile, scripta legis.

Eiusdem ad beneuolum lectorem.

**N**Eleuiter summam solum, bone lector, arenam  
Liba, non siccorade profunda pede:  
Hic sulcanda via est, huic te duce numine oportet,  
Et poteris placida credere tutus aqua.



## The Summe of the Booke.



His Booke is that written re-  
cord of the things in Vision, heard  
and seene by Iohn in Patmos;  
which according to the comman-  
dement giuen him, hee sent to  
the seuen Churches of Asia.  
Whereof it is, that besides the in-  
scription in the first three verses,  
the whole is an Epistle, hauing a salutation to the ninth  
of the first Chapter: a valediction in the last verse of  
all: and the body of the matter in the rest.

This body hath for the most part a propheticall narra-  
tion to the sixth of the last Chapter: and thence the generall  
conclusion.

The narration hath two parts: the first is of things  
which partly then were, and partly were also to bee done  
thereafter. And this part hath, first a goodly vision of  
Christs presence, operation, and dispensation, in and to-  
wards these seuen Churches, and which in common con-  
cerneth them all. And secondly, a particular accommoda-  
tion thereof to each one according to their proper condi-  
tion, good or euill, or mixed at that time: In which respect,  
this part is said to be of things which were then existent;  
as it is also of things to be done thereafter, because of the  
future good or euill promised, or threatened.

The second part of the narration, is of things which  
were to be done thereafter; concerning first and properly  
the



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*the whole militant Church. Like as the whole euents thereof were to fall out after the time of this trance: how soeuer for clearing the working on of these euents, some circumstances and beginnings are in one or two places deduced higher. And this second part hath a generall introduction to the speciall Storie: Chap. 4. and 5. and the story of speciall euents thenceforth.*

*The introduction hath two parts: first a goodly type of the true Church militant, according to that constant and invariable condition shee euer holdeth in all her changes, wrestlings, sufferings, victories, kythings and eclipses. For expressing accordingly of all which, as diuers and conuenient types thorow this Prophecie are taken; so alwaies in all cases this of the Throne, Beasts, and Elders, euer holdeth thorow all. This constant condition hath God his constant presence as King and Lord, fixing his habitation and ruling in the midst of his Church: her gracefull state herethrough, as which is a royall priesthood to him: his generall and constant dispensation to this end, terrible for her, and gracious towards her: and her dutifull worship of him againe. Chap. 4.*

*In the second part of the Introduction is shewed by whom, and in whom it is that shee hath all this presence, protection and graces, and specially (thus artificially to bring on the story of speciall euents) by whom it is that shee hath this singular benefit of this reuelation. The dignitie whereof is shewed, first in the retired eminencie of the matter, and secondly, in the worthinesse of the Person reuealer. Chap. 5.*

*The speciall storie is thence of which the abstruse secrecie locked up in God his counsell, as by a sealed Booke in God his right hand it was figured: so the manifestation thereof*

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*thereof to vs is typically expressed by opening of the seales: in which the whole story being comprehended, six of them opened, yeeld also many types of these first sorrows, wherewith God plagued the world for reiecting the Gospel. The seventh yeeldeth 7. Trumpets, whereof the first six haue the second euils: and the seventh (upon induration against all former punishment) affordeth seven vials of the last wrath for full and recurelesse destruction of the enemies, and the Church her constant, gracefull, and quiet state thereupon.*

*The beginnings of sorrows are, first the powerful preaching of the Gospell, in it selfe properly the first blessing: yet to the world madly impugning that which must Conquer and Overcome, becomming the fauor of death, is the first and mother plague, begetting bloody warrs, strange famines, greuous pestilences, and noisome beasts, God his foure great plagues senerally and iointly. Against all which notwithstanding, the rage and induration of enemies still groweth, and that to so huge and cruel effusion of the blood of Saints, as in God his iustice, cried for no lesse then the full and final destruction of that afflicting state. Which neuerthelesse, in God his wise dispensation, is reioined till the accomplishment of the rest of Martyrs in that honour of suffering. And that the Church might attend this the more patiently, she getteth in the time, relaxation from open persecution, and the sufferings of Martyrs become honourable. Therafter that bloody state, through inuasion of barbarous and uncouth nations, suffereth such strange alteration as the whole face thereof is turned, and it receaueth a deadly wound, so farre as might make way for the succeeding huge mischiese in the seventh Seale. Chap. 6.*

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Before

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Before the opening wherof to a particular manifestation of the euils therein (for more clearing of the matter, and, in a diuine artifice, to imply that this second mischief was hatching euen in time of the first sorrowes) a summary view of the whole sequell thereof is giuen: in a deadlie euill to ouergoe all the iace of the visible Church, worship and professors therein. Against which the care of Christ for preserving his true Church is shewed, and her double condition first vnder and in time of the mischief, by a mystical number of sealed ones, and of whome, and how that number is made up, to the ninth verse: and secondly her condition victorious ouer the euill, as the same condition is offered to Iohn his perception; first by seeing and hearing: and secondly by information to the end of the seventh Chapter.

For particular explication of that which in the seventh Chapter was summarily portended, the seventh Scale is opened, and yeeldeth seuen Trumpets, as also many signes giuen of diuers degrees of iudgements, whereby God was, as it were, to charge vpon the World: these in comparison are lighter or heavier. The first foure are lighter: first through cold showers of selfeloue and fierie contention, mixed with crueltie in the visible Church, followeth a destruction, in part, of true spirituall life and religion both in weake, and in such as appeared strong Christians. Secondly through the fire of ambition amongst Church-men, a corruption, in part, of the common worship and a death in superstition. Thirdly through hereticall prauity, arising vpon despitefull pride, bitternesse, and presumption of great knowledge, the very grounds, and chiefe Doctours are poisonably infected to the death of many therein. Fourthly darke ignorance, and a decay in

part

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part of true light and learning, both in diuine and humane sciences, Chapter 8.

Now these foure lighter euils were but also many steppes to the fift, and first of three great woes in the fift Trumpet. We ken not in part onely, but through the fall of great Pastours from Heauen to the loue of the Earth: and thus, losing the Key of knowledge and of the Kingdome of Heauen, and becomming Ministers of the Keyes of darkenesse and of Gehenna; so great a smoake ouergoeth the whole face of the visible Church, as all light therein is eclipsed. And out of this darkenesse ariseth that huge mischief of Antichrist, in the abominable army & hellish head thereof, for punishment whereof (if so be they could haue bene cured) the Mahometan armies are loosed from the East: after they had bene a space in God his patience tied vpp from their first razing, now againe with Turkish furie to make desolate both by sword and poysonable doctrine the third part of the Earth. This sixth euill and second great woe working no repentance, but rather further induration in Antichristian workes Chap. 9.

A preparation is for Antichrist his full, recurelesse, certaine, and neere approaching ouerthrow. Christ, in a sort, returning with the weapon of his warfare, the little booke now open, and the bold and powerfull preaching thereof: setting thereto fit instruments: who, by diligent study of scriptures are enabled to preach the Gospell widely Chap. 10.

And being instructed with faculty thereto, by assistance of Christ they apply the right rule of examination, and thereby find that Antichrist hath long obteined the place and title of the visible Church. The true Church all the while lurking within the compasse thereof: and be-

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ing secretly entertained with a hid but powerfull dispensation of grace : by few, unknowne, and albeit afflicted Ministers yet preaching long without great bloodshed: till at length Antichrist perceiuing them to apply the rule, they are for a space cruelly murdered and barbarously intreated, euen with applause, thorowout all Antichrist his domination, but God stirring up others in the same spirit, who vigorously oppose themselves, a visible separation by diuine warrant, is made from Antichrist his fellowship and contagion : feare taketh him and his followers : great commotions ensue thereupon : and his Kingdome is in a part weakened. This farre preparation and beginnings of his fall hauing wrought on euen in the height of the sixth euill and second great woe upon men of the Earth : then the seventh Trumpet soundeth to his utter fall, by seuen Vials which it yeeldeth of the last Wrath. The summary effect whereof (in a preconceiued ioy upon the signe giuen) is in a gratulatory song of the Church denounced in the end of the 11. Chapter.

Before the particular explication whereof (for more cleering the reason of so huge a ioy of the Church, and the equitie of so determinate a iudgement against the enemies) according to that cleere sight which the Tabernacle of Testimony now opened in Heauen yeeldeth to God his seruants of the enemies and their dealings, a large narration thereof is incerted : and thereafter their great and inst destruction (summarily aboue denounced) is expounded at length. Both which parts of story the holy Ghost setteth forth under the names of two great signes seene in Heauen. The first in the 12. 13. and 14. Chapters, the other to the end of the narration.

The first signe is double, in the party assailed, and the assailer :

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assailer : the assailed party is the Church, in her first seed, and in her seed of succeeding times. The assailing enemy against both, is the Diuell that old Serpent, but in different manner. Against the Primitiue Church or first seed, direct'y, in open rage, by his instruments thereof the Roman Emperors : first labouring to keepe downe the Church from rising : next cruelly persecuting her being raised : thirdly, being restrained from open persecution, through that protection the Church got by Constantine the Great. Whereby as by wings she was freed from his open rage, labouring to drowne her by that inundation of barbarous Nations, which, neuertheless in God his wise disposing providence, turned to the defacing of that persecuting Empire. Yet so, as, in the time the true Church, by degrees, passed to the wilderness (whereto the wings gaue occasion) and lurking there, was fed, as was Israel and Elias : no more any true visible face thereof appearing, then those three yeeres and an halfe of famine in the daies of Elias : or the same space, when Antiochus Epiphaneus abolished the daily sacrifice, and set up the abomination of desolation in place thereof. Ch. 12.

Satan highly incensed for his misgining endeours against the first seed, taketh occasion of this flight of the Church to the Wilderness, to bring in roome the Beast of his working and authority, by him to make warre against the Church in her seed of succeeding times. This Beast is the same kingdom of Rome : but under the pontificality, by lying signes & wonders, and false pretence of Christ his power, so bewitching the world, as through voluntary submission of the men of the earth thus deceived, the kingdom of Rome, under it, recovereth that ancient glory, lustre, estimation & subiection of Prouinces, which it had lost in the

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deadly wound it got in the fall of Cæsars, all the earth wondering and following the Beast. Chap. 13.

All the time of this preuailing euill, euen in the greatest height thereof, Christ had still his true Church first lurking; and albeit not perceptible to the world, yet inioyng the presence of her head, hauing powerfull and plentiful dispensation of grace from him, and worshipping him heartily and truly. Secondly, by degrees breaking out, and contesting with Antichrist in great suffering and much bloodshed, to the 14. verse of the 14. Chapter. Where the Story falling in againe to the same point of time and matter, whereat (for incerting this interiected narration) at blowing of the seuen<sup>th</sup> Trumpet; Chap. 11. it had left off: what, there, in a gratulatory song was summarily denounced, the summary execution thereof is here propounded (so to bring in the large narration of the effect of the seuen<sup>th</sup> Trumpet in the seuen Vials thereof) to the end of the 14. Chapter.

This summary proposition is at length handled in the 15. 16. 17. 18. 19. and 20. Chapters: and thereupon the gracefull estate of the Church shewed Chap. 21. and 22. And this whole matter is that other great signe scene in heauen: hauing the greatnesse of the errand, and the disposing of the instruments for execution thereof, Chap. 15.

The execution in seuen degrees: first by discouerie of the filthinesse and hypocrisie of the Beast his characterized followers, their persons are despised. Secondly, their common worship becommeth abominable. Thirdly, euen their grounds and chiefe Doctores are seen corrupted & deadly: and therewith in God his iustice, because they had been bloudy murderers of the Saints, they in their course get bloud to drinke. Fourthly, the still waxing light of the Gospel

### The Summe of the Booke.

spell, as the Sunne discovering their darke works, burneth them up with indignation and despite. 5. Thus Antichrist his kingdome becommeth contemptible, losing much of the wonted lustre and magnificence, to the great torment of their minds, they euen gnawing their tongues for sorrow. Sixthly, Peoples, tongues, and Nations falling from the obedience thereof, it is left naked and weake: whereby a way is prepared for the Esicne kingdomes, and most specially the Iewes (sparsed amongst them, to come into the obedience of faith. In which perillous case of their kingdome the Dragon, Beast, and false Prophet bestirre themselves, and iointly bend their whole malice, power, and deceit by their emissarie false Teachers, to seduce the Kings of the earth in their quarrell against the true Church. But for such a mighty foile to both the seducers and the seduced, as shall make at length the long-blinded Iewes, turning to the faith, to concelebrate the victory. 7. This miserable euent in the enemies, prognosticated against all their busie indeauors in the sixe Viall, is now in the seuen<sup>th</sup> fully executed, with so strange a commotion, alteration and ouerturning of the state of the earth, by so uncouth plagues, as was not since the beginning of the world. At all which notwithstanding, that Antichristian body, deuoted to destruction, still obstinately blasphemeth. Chap. 16.

This so huge a destruction, so summarily in the seuen<sup>th</sup> Viall deliuered, is henceforth more largely and cleerely expounded, according to that growth of light which that time shall bring with it, laying open to the view of the Earth, the parties destroyed, and the manner, measure, and euents of their ouerthrow. These are, the Whoore, Chap. 17. and 18. The Beast and false Prophet Chap. 19. and the Dragon (for an absolute victorie) Chapter 20. Of the Whore

The Summe of the Booke.

Whore is shewed, who shee is, and by whom shee shall be destroyed: The Whore is the City of Rome borne up to be a Lady of Kingdomes, and a mother harlot corrupting the Earth with spirituall fornication, by the pontificality the eight and last sort of soueraigne heads ouerruling that state, and with whom it shall fall for euer. Her destruction shall bee by these selfe same Kingdomes and States, who, before deceaued with her, had bene spectall props of Antichrist his power, but at last espying the abominations thereof, fall from him and become instruments of God his iust indignation against the Whore Chap. 17.

The greatnes, certainly, instant performance, & equitie of her irreparable ruin, is Rhetorically amplified, Chapter 18.

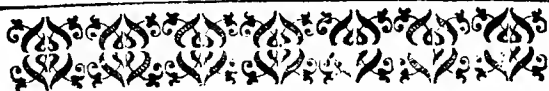
Whereupon, and the conioined fall of Antichrist her aduancer, by the sword of his mouth who iudgeth and fighteth righteously, whose name is that word of God, is ministred to the Church such matter of ioyfull praise as stirreth also at length (God powerfully turning their hearts) the Iewes to ioyne in the concelebration of the same victory, Chap. 19.

The Dragon, Satan, who by Constantine his conuersion and Christianity by lawes established, had bene bound up, from open rage, a thousand yeeres, (all which time, howsoeuer the most part of the world, through Antichrist his preuailling deceit, were dead in superstition and blindnes, yet the true Church, who receiued not his character, liued the life of God, being partakers of the first resurrection, and Christian religion was in account) is therefore againe let loose to practice open cruelty; and thereto, stirreth all his forces from all quarters. But yet by the power of the Gospell preuailling

The Summe of the Booke.

ling, maugre all his endeaours, the rest of men who haue long laien dead in blindnes and error, rise also the first resurrection: there is a new face of a world, all enemies being so ouerthrowen, as the Church hath a most gracefull and quiet state, for that Satan is now taken againe this second time, and so as hee neuer getteth any liberty hereafter, either by error to deceiue, or persecution to disturbe the Church her quiet; hee being now not onely bound up for a thousand yeeres as that first, but so as his destruction now begunne holdeth on till that full point it shall haue in the last iudgement, and the Church her raigne hereupon shall accordingly, not be for a thousand yeeres onely, as at the first, but for euer more; hauing now performed in her and to her whatsoever rested (foretold by the Prophets) vnaccomplished for her gracefull and quiet state and her enemies full destruction here; and, in that, the mystery of God is fulfilled: shee hauing no more to expect but the coming of her Lord for translating her to glory.

From the sixth verse of the 22. Chap. is the conclusion of the Booke, wherein, for procuring to this propheticke due regard and carefull obseruation, it is commended from the truth and fidelity of the matter which is from God by a glorious dispensation, and ministry deseruing credit, from the neere approaching performance of things propheticke, and from the perfection thereof, in this, that it closeth vp the Canon: so as no more is to be expected either for light or manners, but hearts to be erected in earnest wish and attentive expectation of our Lord his coming. Euen so come Lord Iesus.



**D**iuinus quidquid vates, contexerat altis  
Sphingibus hic dextrè Forbesius referat.  
Sic sibi promeruit nomen per sacula; felix  
Qui simili expendit pauca talenta modo.

Andreas Aidius Scoto-Britannus.

Ad patrem suum colendissimum Patricium Forbe-  
sium à Cothari de pererudito eius in Apocaly-  
psin Commentatio Iohannes Forbesius filius.

**V**atibus hac olim sanctis imperia, Iona  
Innuat: Isacidis quisque Propheta suis;  
Post vatum Deus hac, etiam tunc aspera, nato  
Fulminis ostendit, caribus ille Asia:  
Presbyteri Deus hac patefecit, perusa tandem,  
Patricio, varijs gentibus inde parent:  
Perua nulla via est talis sine Flamine Sancto,  
Quo duce (teste libro hoc) inuia nulla via est.  
Ingentem veteres, amplam Zebedei proles  
Obtinet hinc laudem, Forbesiusque suam.  
Pectus ob hac tacita pertenta uere Sionis  
Gaudia, qua pra se uate canente tulit:  
Hinc etiam Ionias Hilarauit Apostolus vrbes,  
Oblectauit enim littera missa viros:  
At duce Patricio lector pius intime noscens  
Gestit, & exultat, letitiaque frmit.  
Propter aquas vitreas ignitas, mosis & Agni,  
Turba tenens palmas, nobile cantat epos;  
Diuinum, a quo lux, pumen super ardua rollens,  
Forbesij, per quem, nomen in alta ferens.  
Hinc tua progenies noua pectore gaudia voluit,  
Dum te, chare pater, Nestora quisque cupit.  
Nestor eris, nec Nestor eris, sed corpore quanto  
Mens prestat, tanto Nestore maior eris.  
Vista cadunt istu annorum, collapsa putrescunt

Corpora

Corpora, at ingenjs stat sine morte decus.  
Esse quidem, arctatam vinculis & suspirantem,  
Ad meliora animam liberet inde Deus  
Quantaque terricolis tua perspicientia prabet  
Gaudia, caliculis mens tua tanta ferat;  
Te tamen haud triplicis venturi terminus aui  
Finiet, aut lucem nox rursus tuam;  
Dadala sed magni dum stabit machina mundi  
Ingenj viues per monumenta tui:  
Te monstrante micat primoque oriente relicto  
Ardua calorum Phosphorus usque perit,  
Donec protuleris vultus splendore decori  
Aeternum aeternus Phœbus ab axe diem;  
Tum clarus multis in milibus aera carpens  
Te sisses album Principis ante thronum.  
Indeque cum Christo clamore per astra secundo  
Cœlica tendentem turma sequetur omans.

Ad Papam Romanum idem. Apoc. cap. 13. vers. 2. com-  
mentarij in id caput sectionibus 1. 2. 5.

**Q**uis renuat diadema tuo submittere sceptro?  
Nam merito in terris disceris esse Deus:  
Cui sua mundi huius Deus imperiumque thronumque  
Tradidit, & vaftris vincere posse dolis.

Ad ciues Romanos idem. Apoc. cap. 17. vers. 16.  
sect. 14. & cap. 18. vers. 8, 21, 22, 23. Sect. 8. 14.

**Q**uid gelida torpent dextra, salientia pulsant  
Corda pavor, mutat pallidus ora tremor?  
Non Elephante vehens Pyrrhus, non fernidus oris  
Currit ab hesperijs Hanibal arma ferens:  
An quia terribilis magis est Cotharistius heros,  
Qui Romam ancipiti cœlitus ense quatit?

Ad Iesuitas idem. Apoc. cap. 16. vers. 13, 14. sect. 8. 9.

**V**osne estis triplici rana de gutture, inisse  
Obstrepero regum corda cœtero sono?

B 2

Quis

*Quis iubet ergo sacrum pratendere nomen Iesu?  
Num fucata gerens cornua fronte fera?  
Quid ruitis veluti stimulis furialibus acta?  
Spesne Orci in vestro tota labore sita est?*

*Ad Papistas omnes idem. Apoc.  
7. vers. 10. sect. 7.*

**A** Deo nostro veluti perenni  
Fonte promanans & ab eius Agno  
Lux salutaris fluit atque pleno  
voluitur alneo.

*Ad Authorem commentarij idem. Apoc.  
cap. 16. vers. 9. & 10. sect. 6. 7.*

**N** On Troas flexit Nereus, non regia Virgo  
Exitium patriæ vaticinata sua;  
Maternum est, soboles sistit Troiana rebellis  
Diuinisq; minis consilijsq; tuis.

*Ad Iudæos idem. Apoc. cap. 9. vers. 11. sect. 7  
& cap. 16. vers. 16. sect. 10. & cap. 19.  
vers. 2. 3. 4. 6. sect. 4.*

**S** Antea sanctorum soboles parentum  
Quæ dementia (proh dolor)  
Fascinans vestros animorum ocellos  
Messiam prohibet sequi?  
Scilicet promptos, simulans Abaddon  
Agni cornua, terriat.  
Ergo cum magni petit Armageddon  
Vis Papistica copijs:  
Per Perathaum via sicca eois  
Fiet regibus alucum.  
Et amarus sine fine quando  
Ibit dirus *Amara*,  
Omnis Abrami canet Halleluiah  
Letans progenies boni.  
Voce clamantes alacri Halleluiat.  
Gentes gaudia proferent.  
Halleluiah, ter, quater Halleluiah  
Tota Ecclesia concinet.



# AN EXQUISITE COMMENTARIE VP- ON THE REVELATION OF SAINT IOHN.

## CHAPTER I. 2. 3.



His Booke is the third part  
of the Euangelike Story,  
and hath the condition of  
the Church, from the A-  
postolike times, till the fi-  
nishing of the mystery. It  
is for the most part Prophe-  
ticall, and accordingly, vt-  
tered in a stile agreeable to  
the maiesty of so high my-  
steries, which were reuea-

led to the beloued disciple, and in goodly and conueni-  
ent types, in one continuall trance exhibited: with  
commandement of sending a written record thereof to  
the seuen Churches of *Asia*, and vnder their names,  
the whole militant.

Of this it is, that besides the inscription, in the first  
three verses, the whole is an Epistle: whereof, the salu-

tation is to the 9. of the first Chapter. The valediction in the last verse of all. The rest is a narration of things heard and seene, to the 6. of the last Chaptr. Whence is the generall conclusion.

Chap. 1.19.

3 These things, for their distinct time, end, and manner of reuelation, are two, and accordingly, the parts of narration. The first, is of things *which are, and which shall come hereafter*, that is, which both, in propriety of story, then were existent, according to the constitution of these seuen Churches trewlie expressed, and for their particular instruction: and yet so, as the things to come are therein also reuealed, for that the promises or threatenings, to, and against each, according to the good or euill, praised or taxed in them, are future: and for that, in these seuen Churches, the holy Ghost hath, in great depth of wisdom, so liuely patterned the diuers cases that may befall, as none euer hath beene, or in any age shall bee, which in one of these, as in a liuely example, may not clearly read her owne cause, and learne wisdom. Wherethrough it is, that this first part of narration, in the first three Chapters, for end and manner of reuelation, differeth from the second, in that, albeit in some respect, the first be of things to come, and for instruction of the whole Church, yet it is properly, of things then existent, and first, for the vse of particular Churches: whereas the second thorow the rest of the booke, is only, of *things which must bee done hereafter*; and whose vse, is first and properly, for the whole militant Church, and therefore, to the perception thereof, *Iohn* behooued to goe vp to heauen, Chap. 4.

4 Before the first part is a goodly and glorious vision of Christ, not according to the proper verity of his person, but according to his presence and operation in, and towards his Church, and in speciall regard of these seuen of *Asia*: and therefore, commonly concerneth them all, as we see that from it are taken these properties and

and attributes which are fit to expresse his particular dispensation towards each, and feuerally applied, as in them he worketh.

5 The Church of *Ephesus*, is commended, in that shee hath such a presence of Christ, so painefull, powerfull, zealous, watchfull, patient, and constant a ministry, that albeit the myltery of iniquity was working, and false teachers were busie to aduance it, yet they were so watchfully marked, and mightely resisted, that error was borne downe, and truth helde place: but so, as at length, through falling from the first loue, a step was made to Apostasie. And therefore she is warned to repent and doe the first workes vnder paine of remoouing the Candlestick.

6 In the Church of *Smyrna*, errour and lies did so farre preuaile as heretikes durst beast of the name of the true Church, and depise the pouerty and abiect state of true professors, yea cruelly persecute and blasphem the way of truth.

7 *Pergamus* is praised, that, albeit, shee dwelled where Satan his throne was: yet she kept God his name, but hauing this note of weakenes, that albeit they kept themselves pure, yet Idolatry and spirituall fornication was tolerated by them, euen the doctrine of *Balaam* and *Nicolaus*. Against them and their followers, the Lord fighteth with the sword of his mouth.

8 *Thyatira* is praised for her workes and loue, and seruice, and faith and patience, and that her workes are more at the last then at the first. But hath this note of infirmity, that albeit she dranke not of *Iezabel* her cup, nor committed fornication with her, yea and was waxing in loue and workes thereof, yet shee had not either the knowledge or the courage to challenge her whoredome as shee ought, but euen tolerated, that Whore, whom God will cast into the lake of fire and brimstone, euen the bed of torment, as also hee threatneth that hee will



will cast into great affliction, that commit fornication with her, except they repent, and kill her children with deare.

9 In the Church of Sardis, if they could remember what they haue receiued and heard, they were happy: but vpon defect hereof they are taxed, that hauing a name that they liue they are dead, & that their works are not perfect in Christ his sight: Howsoeuer among them God hath his number, whose hearts and liues are answerable to their profession. To whom is promised that they shall walke with Christ in white. And the rest are warned to repent and watch; least he come vpon them in an howre that they know not,

10 *Philadelphia* hath an open dore set before her, in to which to enter for any humane aide, shee is of little strength, but what Christ openeth, none shall be able to shut; and what he shutteth, none shall be able to open: so that at the feet of this Church, notwithstanding her little strength, yet the enemies, are faine to bow and giue their nanes. And hereupon shee hath the promise to be established as a pillar, *not to goe out anymore*, and that on her Christ will write his name, &c. So as to haue this honour permanent to bee Christ his true Church, that new *Ierusalem* from heauen, which shall neuer be moued.

11 In *Laodicea* they thinke themselues so settled, gifted, and strengthened as they become secure and vainely presumptuous. This bringeth in a cold indifferency, in matters of God his worship, men becoming *like warme* and neither cold nor hot, the very next scue to plaine Atheisme. Christ, for soueraigne medicine against this euill, calleth vp to his true riches, wisdom, banquet, and hope of his throne whereto

we attaine by fighting and ouer-  
comming, as did our  
Head.

C H A P.

CHAP. IIII.



He second part of this propheticall narration, is henceforth to the 6. of the last Chapter, of things to fall out after the time wherein *Iohn* had this reuelation, and concerning, first and properly, the whole militant Church.

2 In this, is first, the preparation of the Apostle to the perception of these mysteries, and then, the things reuealed. The preparation is in the first and beginning of the 2. vers. of this Chap. and is, by sight, by inuiting voice, and the euent of both in *Iohn*.

3 In the first, besides the thing which he seeth, are two circumstances; of time, and the seer his disposition. The time, is after the perception of the former things, wherein no intermission is to be imagined, but onely the order of manifestation noted, all being but one continuall trance, vpon one and the same Lord his day. The seer his disposition is, that he yet looked, shewing a holy desire and earnestnesse, not resting in things already seene, but intending still his eyes to see more. Which disposition, being in sobriety and sincere affection, is neuer fruitlesse in any. That which, for preparation, *Iohn* seeth, is an open doore in heauen, a signe of an entrie, opened vnto him, to the sight of heavenly things, which neither are earthly, nor of earthly mindes comprehended. Thus, *Iohn Baptist* saw the heauens opened, so did *Agas* 7. 56. *Stephen* the first Martyr: *Iacob*, vpon such a sight, called *Gen.* 28. 17. *Laz.* *Beihel*, the house of God and gate of heauen: and the Lord most plainly, shewing what by this frame of speech is meant, when hee would tell of a more plentiful dispensation and sight of heauenly things: hereafter, *Iohn* 1. 1. saith he, *ye shall see the heauens open.*

4 In the inuiting voice, are two, what the voice was

was, euen one and the same of a trumpet, which first spake to him Chap. 1. And next, what the voice vttered: wherein, is the commandement, and end thereof. The commandement is, *Come up hither*, whereby is required, in *Iohn* and all hearers and readers hereof, a rising about themselves, from the earth and all earthly affections, to enter at the doore, opened by God, to see his secrets. For as God his true Church, consisteth of such as are not of the world, so neither is God his dispensation towards them, neither their gracefull state thereby, to naturall and worldly men perceptible. And heereof it is, that throughout this Prophecie, heaven, in opposition to the earth, is taken for the state of the true Church, as the earth is for the worldly sort. The end of the commandement is, that he might *shew him things which must bee done heereafter*; which sort of things, are most difficile to know, and yet we must desire to vnderstand. But the Lord doth nothing, but that *he revealeth to his seruants the Prophets*.

1. Cor. 2. 14.

Amos 3. 7.

5 The euent, in *Iohn*, cleereth the end of the commandement. This euent is, he is rauished in spirit: not as if this were an other trance the former being past; but, to shew a further intending of spirit and degree of rauishment, now requisite, for perception of more hidde and retired matters then were the former; which were, first & properly, of things then in earth existēt, & concerned particular and visible Churches: whereas the things following are not only future, but concern, first and properly, the whole militant, which with the eyes of faith, we must behold, as also her condition. And this is, to all flesh impossible, to whom God openeth not heauen, yea and whom he bringeth not vp, and to whom he sheweth not the same, when they are come thither. For in these matters, before we enter in the Lord his Sanctuary, wee are but beasts, *Psalme 73. 17. 22.*

6 This is the preparation. The things offered to *Iohn* his perception, follow thorow the rest of the booke and

and haue two parts. For as the whole, concerneth chiefly the state of God his Church, and God his administration in grace towards her, and wrath against her troubles: so before the story of speciall euent, is put, in this and the next Chapter, a goodly vision of the generall condition of God his Church, and his administration for and towards her. As we see in the beginning of the prophesie of *Ezechiel*, the like vision of God his generall administration in the world: and as, before the first part of this propheticall narration, a vision was put, to shew the operation of Christ in his Church. The first part then of the two, is in this and the next Chapter, and may well be called a generall introduction to the speciall story. The other part, hath the story of speciall euent, to the 6. of the last Chapter.

Ezek. 1.

7 In the introduction, are first, a goodly type of the Church militant, as in, and against all troubles, it hath, and euer shall stand stable, through God her King, in the midst of her resident, and his generall dispensation, towards her gracious, and for her terrible, in this Chapter. And next, his particular dispensation of this present reuelation and things therein, for her instruction and comfort: the excellent dignity, of which particular benefit, is by many arguments, shewed in the 5. Chap. And both these, are here for great vse. The first, for stablishing the heart of *Iohn* and all Christians, against the manifold dangers, wrestlings, decayes, and apparent eclipses of the Church, in the course of the subsequent story, by setting downe in type, such a state thereof, as whereto alwaies, at least with the eye of faith, wee may looke in the midst of most desperat calamities. The other againe, endeareth the particular gift, and should greatly stirre to study, as whereof, with good reason, it was said in the beginning, *Blessed are all that read and obserue, &c.*

8 In this type of the Church in this Chap. her gracefull state is shewed: first, in the presence of her King, euen God himselfe, dwelling and ruling in the midst of

C 2

her:

her: secondly, in her dignity, which she hath of her Lord: thirdly, in God his dispensation for, and towards her: fourthly, in her dutifullnesse againe to her Lord, in al true worship and hearty praise.

9 God is described from his office and from his nature. His office, in that, as onely King, Lord, and Head of his Church, he ruleth therein, and steadfastly fixeth his habitation in the midst thereof, as which he hath chosen to be the place of his feet, euen the mountaine wherein hee delighteth to dwell, yea wherein hee will dwell for euer. This is shewed by one onely throne set in heauen, and one onely sitter thereon; the other thrones being in the circle, but His onely in the center. His nature, more to our capacitie, then as it is in it selfe, incomprehensible, is shadowed by three iewels, all of great worth; a Iasper, Sardine, and Smaragde: the Smaragde hath this singular, that it is diffundit in manner of a Rainebow about the throne. Now, albeit I am perswaded that the perfect knowledge, of the natures and vertues of these iewels, would giue a sight of some analogy to God his nature, so farre as earthly and senselesse things may expresse him to whom nothing is like, and that some thing also might be pretily spoken hereof, yet in so high a matter, beeing my selfe inexpert in the nature and qualities of pretious stones, I dare not be bold: and what others, perhaps vpon more knowledge deliuer, I rather it bee sought in them selues, then I should speake in such matters, vpon any man his credit. This seemeth certaine, that heerein, the holy Ghost giueth vs to take vp, the trinity of that one, who accordingly, after, of the beasts, is praised thrice holy. Wherein, as the Father, by the Iasper, and Sonne, by the Sardine, so the holy Ghost, by the Smaragde is signified: Whose singular note, of beeing diffundit about the throne as a rainebow, hath a sweet analogy both to his procession and name, particularly giuen him by the Lord, of Comforter. Neither is this to bee esteemed a vaine speculation, because in this same Chap. the

Ezek 43.7.  
1st 68.16.

the holy Ghost is set out in seuen burning lamps, and the Sonne at length, in the next: for the consideration is much diuers, and no lesse necessary, for a distinct vnderstanding of the persons, as in them, and each of them, one and the same deity subsisteth, according to their inward relation, so, sitting in the throne: and for the knowledge of them, according to the outward economy or dispensation towards vs. For hereafter in this Chap. the holy Ghost is described, more according to his graces and vertue in vs, then in the former consideration: and the Sonne in the next Chap. is described, as Christ and Mediator betwixt God and man: in the first consideration, both being one with the Father, sit in the throne; in the second, for expressing God his outward dispensation of grace, in the Mediator, by the spirit of sanctification, they are described before the throne.

10 Thus is the presence of God the King of his Church. Now her goodly and graceful state, herethrough is set out, in the type of twenty foure elders; whose place, number, and dignity, are to bee obserued. Their place is round about the throne, noting their attendance, open sight, and easie access. Confer with this whole type, the forme of the campe of Israel *Nomb. 2.* Their number is twenty foure, for all elect, (for this is the type of the true Church, according to the purpose of grace) who are of Israel his twelue and Israelites indeede, and who are builded on the foundation of the lambe his twelue Apostles: for these are the first borne written in heauen to whom we all come. For as none had lot of inheritance in *Canaan*, who could not deduce his pedigree from one of the Patriarchs, so the new *Ierusalem* is builded on twelue foundations, bearing the names of the twelue Apostles. This Church is larger then that of Israel properly. And as of Christ and his Church, *Dauid* and his state was a type, so accordingly, hee not onely distributed all the Priests, singers, and porters of the Temple in twenty foure orders, but also the King his seruants monethly were

Hcb. 12. 23.

Chap. 21. 14.

1. Chron. 24.

& 25. & 26.

& 27.

twenty foure thousand. Such a diuine harmony is in the word of truth. Now the dignity of these, is first, in their venerable and respectfull maiesty, through the image of their Lord and ripe knowledge, beeing no more children, but all Senators. Secondly, they are all Kings, by their thrones and crownes of gold. For, *there are thrones set for iudgement, the thrones of the house of Dauid.* Thirdly, they are all priests as clothed in long white robes.

Psal. 122. 5.

Exod. 19. & 20.  
Meb. 12. 18.

11 In this Church, the dispensation of her God in her, is twofold. The one terrible, against her enemies, for her protection: the other gracious, towards the saints. The first is exprest by lightnings, thundrings, and voices comming out of the throne; as in Scripture commonly, his terror in iudgement, is by these exprest. At the giuing of the law, God gaue out his terrour in a mount that could not bee touched, in blacknesse, darknesse, sound of trumpet, and in voice of words, which they who heard, befought they should heare them no more. But specially, when his iudgements are set forth in deliuey or auenging of his Church, thus they are described *Psal. 18.* and 46. and almost euery where. This is the more to be aduerted, for the oft occurring of these words in this Prophecie, and alwaies in this sense. His lightnings, are his swift consuming punishments compared to arrowes *Psal. 18.* His thundring, is his horrible terror, as blacknesse, darknesse, and tempest, with which, thunder ordinarily is ioyned. His voice, is his fearefull rebuke, when he speaketh in displeasure *Psal. 2.* and 9. 5. *the Lord speaketh fearefull things in his wrath, but hee will speake peace to his people, Psal. 85.* For wee are not come to the mountaine which cannot be touched, nor to the sound of words, &c. but to the bloud of the Covenant that speaketh good things: Now, these are said to come out of the throne, for that, as he sheweth saluation out of *Sion*; so he is zealous for her: and all men heere-vpon, feelee either, mercy or wrath, as they are of her, or fight against her. For, *in the palaces of Ierusalem God is knowne*  
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Meb. 12. 18. 24.  
Psal. 89. 7.

for a refuge: *Psal. 48. 61.* *There is he great, there hee breaketh the Bow, the Speare, the Shield, the Sword, & the battell. He is terrible, out of his holy places: He roareth out of Sion, and vstereth his voice from Ierusalem.* This protection made *Dauid* to place all his security, in being in the Lord his Tabernacle: where the Lord would place him on a rocke, and where he would repose vnder the wings of the Lord.

Psal. 68. 35.  
1er. 25. 30.  
Amos 1. 2.  
Joel. 3. 16.  
Psal. 61.  
Psal. 27.

12 The other part of God his dispensation is gracious in threefold graces, as the first was in threefold iudgements. The three graces, are the spirit of sanctification, the pure word of God, and the faithfull Ministry thereof. The type of the spirit of sanctification, are seuen Lampes burning before the throne; seuen for perfection of all graces: burning, both for illumination, and purging power: Lampes, for this worke in our hearts, in which hee infundeth and nourisheth the oile of grace to faith and loue: our found state wherein, is compared by the Lord to wise Virgins, hauing oile in their lamps, and wee are warned to haue our lamps burning, and that wee quench not the spirit. They are said to be before the throne, as Chap. 1. for the Spirit his ready and plentiful outward operation still ioyned with his two subsequent instruments in his owne children. Sect. 9.

Math. 25.

1. Thes. 5. 19.

13 The second grace, is the first outward meane of the spirit, the pure word of God: the type whereof, is a glasse sea like to Christall. It is before the throne, as euer ioined in his Saints with the spirit, and for that therein wee may see the glory of God with open face: *Isai 59. 21.* 1. Cor. 3. That the word of God for the purging and refreshing vertue thereof, is compared to water, is euident by the ordinary speech of all Scripture. Hereof, the Lauer placed in the entry to the Tabernacle, was a type, to which in *Salomon* his Temple succeeded the brasen sea, whence this, here hath the name. It is of glasse, for the calme stillnesse thereof: for God his word is not as those raging waters which stirre vp mud  
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Exod. 30.  
1 King. 7.

Isai 57. 20.

Isai. 8. 7.

and durt; but like those still running waters, by which David was led, *Psal. 23*, And as the *soft running waters of Siloam which refresh the City of God*. *Psal. 46*. Therefore, besides their stillnesse, they are cleare as Christall, much excellling that Sea in Solomon his Temple, which was of Brasse, both for the open and cleare sight, (for which it is also before the throne, as I haue touched) and also for that this Sea admitteth no mixture of any other Cisterne. It is not mixed with bloud, as that, Chapter 8. much lesse with bloody worlum, as that, Chapter 16. Finally it admitteth nothing except the fire, Chapter 15.

1. Cor. 1. 11.

Iohn 3. 8.

14 The third grace, and second outward meane of the spirit of sanctification, is the faithfull Ministry of this Word: for it pleaseth God to saue the world by the foolishnesse of preaching. The type hereof are foure bodied wights, translated in our bookes, beasts, through the pouerty of our tong, which affordeth but one word for *Zeus* and *Apollon*. They are called *Zeus* in relation to the two former graces. For, albeit the spirit bee the spirit of life, and life it selfe; yet as wee see neither what way the wind commeth, nor which way it goeth, so know wee not the way of the spirit, although wee feeble the force of it. And howbeit the word of God bee liuelie, and of it, as of an immortall seed, wee are begotten to immortality, yet it hath not that outward naturall and bodily life in it, which men haue who minister the same, who therefore are called liuing wights by their Ministry, begetting in vs the life of God, and so are our spiritual Fathers, *Gal. 4. 19*. And this is the third great grace of God vpon his Church, that he hath giuen gifts to men, and raised vp to vs Prophets of our Brethren. In them are shewed first their properties, common and singular, and next their function. Of their common properties, the first is their place, betwixt the throne and the Elders, as Ministers & dispensators of grace from God to the, as also for all their function, whereof hereafter. Thus placed, their number

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is foure, as sufficient to go to all quarters, like these foure Ministers of God his generall prouidence and dispensation, *Ezech. 1*. foure Chariots of Brasse, *Zech. 6*. the 4 Angels, *Cap. 7*. Their next comon property is, that they are full of eyes, noting vigilancy and knowledge, for they are Watchmen, and should bee able to teach, exhort, rebuke, improue and conuince. For their place, and calling, whereby they haue to looke continually to the Throne, to the Elders, the Church, and to themselves, as placed for lightes and examples to their flockes; they are full of eyes before, behind, and within. *Act. 20. 28*. *1. Tim. 4. 16*. Their last comon property is, that each hath fixe wings in all, answerable to the number of the Elders, and so placed, as all are for flight (not as of the *Seraphim*, *Isai 6*.) in such sort as they can intend flight no where, whether they haue not wings to carry them, hauing wings round about as well as eyes; to shew, as well as knowledge and care, so promptitude and fitnesse to helpe diligently, and minister a word in season to the weary, to strengthen the weake, to confirme the strong, to raise them who are fallen, to bind vp the broken hearted, to beate downe the lofty, to seeke what is loosed, and bring home what is strayed. The singular property of each is: the first, had the face of a Lyon, shewing courage; the second, the face of a Bullocke, noting patience and labour; the third, of a man, for prudence; the fourth, of a flying Eagle, to signifie, as a contempt of base, so, a sharpe sight in heauenlie things; as the Eagle soareth high, and is able to looke in the Sunne at Noone-day. Now, these are not here so attributed, singularly, to each; as if they were vterly depriued of the other properties, which cannot consist with their vertues, which euer draw all these together in some degree, as these foure *Ezech. 1*. are described, each to haue all the foure faces: but here, they are distinctly attributed, to shew God his wise dispensation in his Ministers of grace, so dealing abundantly to all, as yet his diuersity

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sity of graces is to bee scene in each one. Further, if we consider rightly, since the Apostles who excelled in all: the first succeeding Ministers of the Gospell, were like Lyons for courage, subduing all, and taking the spoile, none able to rescue it. The next, for bloody persecution and constant suffering, were bullockes. The third, for prudent spying out of Antichrist, were men. And therefore Chap. 13. to count the number of the beast, is counted wisdom, and the witty are invited thereto, and Chapter 17. the mind which hath wisdom, findeth out who the beast is. The fourth sort are of them, who, Antichrist being reuealed and knowne, shall see as Eagles, and soare vp to the beholding of the hid secrets of God his word; when the Angell standeth in the sunne, Chap. 19. as the dayly growth of knowledge in these and other misteries of the Kingdome, giue not onelie sure esperance, but already great prooffe. Now this diuersity of gifts, God giue as hee findeth expedient, and as they may best serue for his honour and good of his Church, hee requireth the vse: sometime courage, sometime patient suffering, sometime prudency in both, sometime a deepe search of Scriptures, and of the dealing of God; as according hereto, we see these foure to utter themselves, at the opening of the Seales, Chapter 6. Consider alwayes, how conueniently these eyed and winged wights are ioyned to the glassie Sea: as the sea in *Solomon* his Temple was set on twelue buls, and on the borders of the bases for the Caldrons were Lions, Bulles and Cherubins: the Cherubins, for their face & flight, answering to both the man and flying Eagle, in this place. So sweet is the consent of Scripture. Thus are their properries common and singular. Their function is first described in generall, and next, from the speciall end thereof. The generall is, God his worship, wherein, are two things; First, their continuall diligence night and day, in season and out of season, waiting on nothing else: for who is sufficient for these things?

1. King. 7.

things? see *Paul* his example, Act. 20. Secondly, is the function or worship it selfe, wherein they kith such diligence, which is, they are publike Heralds of God his praise, euen thereby teaching others to doe the same: according to the speciall end we see hereafter; where to, the forme is substantially framed. For they ascribe to God all holinesse, euen triple holinesse to that triple one. Now, if our God bee holy who sanctifieth vs, that, as he is holy, wee may bee holy also; this teacheth vs to study to our sanctification; for holinesse becommeth his house. Hee is onely Lord, therefore to be feared; hee is God therefore to be feared; and as hee is not holy without authoriry, but is Lord and God, so hath hee not authority without power, for hee is almighty: so that we may and ought to put our whole trust in him alone; and as hee hath all power, so is hee constant and true, as hee who is eternall and without shadow of changing, who, yesterday, and to day, and the same for euer, is, was, and to come: his holines is the more admirable, as ioyned with absolute power, and such a power as is not alterable: his truth giueth assurance of his promises, to repose thereon: here is all Religion. Thus is their function in generall. The speciall end is, to bee leaders of the Elders, that is, the Church, in this same duty of publike worshippe and thanksgiving, by going therein before them. This end is clearely shewed in that when the foure beasts gaue praise, the twenty foure Elders fell downe, following their very words, as it were, saying Amen to them: and this is that fourth point which wee noted to bee in this Chapter, the worshippe returned to God by his Church.

15 Their worshippe is by outward gesture, and by speech. The gesture is threefold, prostrating, adoration, and casting their Crownes, all down to him that sitteth on the Throne, and to none else, in casting their Crownes, confessing their vnworthinesse in themselves,

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John 4. 22.

of that high honour whereto they are called. Their speech, hath the honour giuen to God, and the reason thereof: for, God will haue all our worshippe and reasonable seruice to proceed of knowledge, not as the Samaritanes, who worshipped they knew not what. The honour giuen to God, is, all whereof, by signe they confessed themselues vnworthy. The reason is, for that hee created all things, and that for himselfe, as whereto no forraine cause, but his owne will stirred him, aboue which to search any cause, is not onely grosse ignorance, but presumptuous impietie. And this reason concludeth strongly: for hee, of whom are all things, & for whom are all things, ought onely of all things to receiue all honour.

Chap. 14. 3.  
Heb. 11. 24.  
Psal. 122.  
Psal. 84.  
Psal. 27. 4.  
Psal. 48. 2.  
Psal. 87. 3.  
Eph. 2. 5.

Math. 16. 18.

Psal. 124. 1. 2.

Numb. 23. 21.

16 Thus haue we the type of the true militant church of Christ vpon earth, but heauenly, such as alwayes, by powerfull protection, and gracious dispensation of his Spirit, Word and Ministry thereof, hee hath preserved in the greatest power of darkenes, which, though the World cannot see, nor learne their song; yet the lightened by faith will perceiue and reioyce. This sight made *Moses* to despise the pleasures of *Egypt*, and chuse to be afflicted. This made *Dauid* to make so great account of the Courts of the Lord, as to make it the head of all his desire to dwell in his Tabernacle, to behold his beauty. *Ierusalem* is faire in situation, the glory of the whole earth, and City of the great King. Glorious things are spoken of thee, O City of our God. Euen here, wee are quickened together with Christ, and raised together with him, & sit with him in the heauenly places. This is the Church builded on a rocke, against which the gates of hell preuaile not; which, though men haue often afflicted from her youth, yet haue they not preuailed against her. For the Lord her God is with her, and the ioyfull shout of a King is in the midst of her. Herefore it is, that through all this Booke, howsoever to expresse the diuers conditions of the Church, in her speciall wrestlings, sufferings,

sufferings, eclipses, victories, diuers types are brought, yet this of the throne, elders and beasts, in all her alterations, still holdeth through all.

## CHAP. V.



He first part of the introduction to the Story, was in the fourth Chapter, in a goodly type of the militant Church, and God his generall dispensation in her. The second part is in this Chapter: wherein is shewed, in whom, for whom, and by whom it is that the Church hath all this presence, protection and graces: and in speciall, (for bringing on the second part, in the story of speciall euents) by whom, and for whom, shee hath this particular benefite of this Reuelation; the great dignitie whereof, albeit it appeareth sufficiently by that which in the former Chapter was scene, it being from such a King as God, to his owne Church; yet here it is more plainly shewed in two great points. The one is, the retired highnesse of the matter, surpassing the reach of all Creatures: the second is, the singular worth, and prerogative of that personage by whome it is reuealed.

2 The retired height of the matter, is declared first by the naturall condition of it, in it selfe: and next by the imbecility of all Creatures in attaining thereto. The condition of the matter is, according to the manner of men, set forth in foure circumstances. 1. That it is in the hand of him that sitteth on the throne. 2. It is a book. 3. Copiously written. 4. It is most surely sealed. That it is in the hand of God, not onely is shewed the eminency thereof, but also that the whole case of his church, and wrath on the world for her hard entettainment, are directed by him as the worke of his owne right hand; as

also his carefull memory of it, keeping the record thereof in his right hand, as men doe of these things they hold most deare. It is a booke, for the certainty of things, registred in God his booke: Psal. 139. according to the manner of men, who carefully put in Register that whereof they would haue the record abide sure. For properly God hath no booke, but is his owne booke. It is copiously written. in that the inside of the roll (for bookes must bee vnderstood according to the manner of that time) not suffising to containe the whole; it is written also on the backe: and this sheweth, besides the certainty of the matter, so carefully and amply recorded, the speciall prouidence of God in al the particular cases of his Saints, as, whose wandrings are counted, teares are registred, and hairens are numbered. It is sealed with seuen seales, to shew the absolute secrecie, as perfectly closed vp, which the number of seuen implyeth.

Fzech. 2. 10.

16i 19. 11.

3 Now besides this condition of the matter in it selfe, the retired eminency thereof is declared also by the imbecility of all creatures to attaine thereto, proued by a most sure argument, euen expericnce, which is heere set out after the manner of men: in that all being by public edict prouoked to the opening of the booke, all come short of it. Which first euent of imbecility of all Creatures, is more cleared by a second euent in the Apostle, who thereupon mourneth a sore mourning: Here then are to bee obserued, the Herauld, the tenor of the Proclamation, and the double euent aforesaid. The Herauld is a strong Angell, hauing a strong voice, such as becommeth the Herauld of a great King, for making all Creatures heare him. And euen herein is implied an amplification of the imbecility of creatures, as which all are prouoked, and haue lawfull warning. The tenor of the Proclamation is, *Who is worthy to open the booke, & loose the seuen Seales thereof?* shewing, as a free essay offered to all, yet that to archieue it, was required great wor-

worthincle. The first euent, is the insufficiencie of all creatures, whereof, according to the ordinary maner of Scripture, is put a perfit enumeration, of those *in heauen, in earth, and vnder the earth*: neither Saint nor Angel being found worthy of this work. And their weaknes is amplified, in that al were so far from the worthines of taking and opening the booke, as none were able to looke vpon it. The iudgements of God are so great a depth. Vpon this first euent, followeth a second, in *Iohn*: who hauing beene called vp to heauen, to see such things as afterwards were to befall the Church, hee is at the first, brought almost to despaire of seeing ought: whereupon, in a holy, albeit infirme, affection (hauing forgot on whose breast hee had leaned) as zealous of the Church her good, and hartely sorry she should remaine depriued of so great benefit, hee mourneth, and mourneth much; an affection now rarely found in any. And certainly, so long as, for obtaining ought out of God his hand, for our comfort, wee looke to any creature, wee shall reape but mourning, till wee see him, who onely is worthy, to bring vs grace from the father.

4 The second great argument, of the dignity of this reuelation, is the worthy personage by whom it is reuealed, to whom God gaue it Chap. 1. And of him are to bee obserued two things. First, his performing of that, wherein all creatures had succumbed; and secondly, the euent and effect following thereupon. In the performer, are first, *Iohn* his knowledge of him, and next, the fact performed. *Iohn* his knowledge, is first, by information, and secondly, by sight. In the information, are the occasion, the informer, and what he informeth. The occasion, is *Iohn* his mourning, whereof the informer would comfort him. For it is most true, that as, holding our eies on creatures, we can reape but sorrow: so, till in conscience of our owne wants, and felt experience of the vanity of all refuge to any creature, wee learne to mourne and mourne much, we finde no solid ioy, either for



Mat. 17. 21.  
Dan. 10. 1.

1. Tim. 3. 15.

Psal. 76. 1.

1. Pet. 5. 8.

Judg. 14. 6

1. Sam. 17. 35.

Gen. 49. 9.

Num. 24. 9.

Luke 16. 29.

Ioh. 5. 39.

for peace of conscience, or light of reuelation. Our diuels are not cast out but by praier and fasting. *Daniel* had then greatest reuelation, when he had bene in heauiness three weekes of daies. The informer, is one of the elders. Now wee must consider, whereof, these twenty foure elders are the type, and, what personage *Iohn* heere beareth: which duly weighed, wee shall not maruell, how this sonne of thunder is informed, of one of the elders. *Iohn*, heere, is the type of one entering in heauen to know God his secrets. Now heauen and the twenty foure elders, are the type of God his true Church, as hath bene cleared. As then, the true Church is the pillar and stable seat of truth; so without it, is neither saluation, nor any true knowledge: for *God is knowne in Iuda*. Herby then is signified, that all true knowledge of Christ, is in his Church. The information hath, first, a dehortation from mourning: secondly, a designation of the singular personage: and thirdly, his prerogative to performe: the dehortation, as it is grounded on the comfort, hee was to shew him, so hath it this vse, that true light bringeth euer true ioy. The designation of the person performer, is by two titles. 1 That Lion of the Tribe of *Iuda*. 2 That root or syour of *Dauid*. In these are to be obserued, first the titles, and next, whence they are brought. He is a Lion, but with this note, that he is of *Iuda*. Satan is a Lion, and a roaring Lion, that Lion, whom *Sampson* rent, & out of whose mouth *Dauid*, pulling his sheepe, killed him: but this Lion of *Iuda*, taketh the prey, and none is able to rescue it, whom, when he lyeth downe, who dare stirre him vp? Hee is the root or syour of *Dauid*, by *Iuda* and *Dauid* to shew the true Messias promised of their seed. These titles, are brought, the one from *Genes. 49.* the other from the 11. of *Isaiah*, the one from *Moses*, the other from the Prophets. They haue *Moses* and the Prophets, saith *Abraham* in Parable; thither Christ sendeth the Jewes, for true knowledge of himselfe. So then, the elders informe, but out

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of *Moses* and the Prophets; to shew, that as, onely in the Church true knowledge is to bee had; so, no voice should, there, be heard, but of the Scriptures. Search the Scriptures, for they beare witnesse of mee. The third point, whercof the elder informeth *Iohn* is the prerogative, of this great personage to performe. And it is set downe in this one word, *hee hath obtained to open the booke, &c.* of which, more heereafter in the song. This farre knowledge *Iohn* getteth by information; the other degree of knowledge, is by sight: wherein, the ordinary degrees of true illumination, for stablishing of a soule in certainty of truth, heere, in great wisdom set downe, are carefully to be marked. The first is the information of the Church and authority thereof, as *Augustine* calleth it, *Opportunum inquirendi exordium*. In which respect, hee saith in another place, and in the person of one ignorant of Scripture, *Ego Scripturis non crederem, nisi me ecclesia commoveret auctoritas*. Yet, in this degree, albeit of great moment, the soule resteth not, but hath, next, to aduert not onely what, but also whence the Church speaketh neither in this yet canst thou acquiesce, till, besides both these degrees, God by his spirit open thine eyes to see and behold: so as now, thou beleuest, not onely for that the Church so saith; but because by her testimony, out of the word, God hath lightned thy minde to see and know, *Non iam hominibus, sed ipso Deo intrinsecus mentem nostram firmante atque illuminante*, as saith the same *Augustine*. In the sight then of this person priuiledged aboue all creatures, as *Iohn* seeth him, are first, his place and gesture in it, and next his description. The place is betwixt the throne, and the foure beasts and twenty foure elders: his gesture is that hee stood. In both which is expressed, his administration betwixt God and his Church, towards both *in tota ecclesia* & *in ipso*. His description is that he is a lambe, but of strange note. Hee is the lambe of God, which taketh away the sinnes of the world, and our true passeouer. His

Ioh. 5. 39.

Libro de utilitate credendi.

Contra Epistolam suam ad Romanos, cap. 5.

Ibidem cap. 14.

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notes are fitt, that he stood as though he were killed, not that so it was in apparance and not in truth, but this form of speech is put, to shew the continuall recent vertue of his death eternally effectnall before God, as whereby once for all hee hath purchased eternall redemption. His second note, are his seuen eyes, and seuen hornes, the seuen spirits of Iehouah, euen that full perfection of wisdom and power wherewith hee is annointed aboue his fellowes, hauing receiued the spirit without measure, to rule all things according to the high authority giuen him of the Father, of whom hee hath receiued all power in heauen and earth: abundantly so instructed with all that serueth for perfect execution of his royall, priestly, and Propheticall offices. Thus is the knowledge which *John* had of this personage, followeth his fact, which is, that hee went and tooke the booke out of the hand of him who sate upon the throne, &c. for, as by him onely wee haue all blessing from the Father (whom none knoweth but the Sonne,) so particularly, this diuine reuelation.

5 Thus is his fact and performance of that which no Creature was able to looke vpon. Followeth the euent ensuing hereon, in all which the dignity of this Reuelation appeareth clearely. And this euent is much different from that, which, despaire of getting the booke opened, wrought in *John*. For, now vpon cleare sight, and assurance of one taking the booke, and worthy to open the same, is raised an excellent ioyfull song of praise; wherein fall to bee marked, first the occasion. 2. The Singers. 3. The quality and tenor of the song. And 4. the order of singing: That they see the Lambe take the Booke, it occasioneth the song. The Singers are the 4. Beasts, the twenty foure Elders, the Angels: And lastly, all Creatures. Of these, the foure beasts, and with, and following them, the twenty foure Elders, raise the song: the Angels in course succeed, and sing their part: then all Creatures. Lastly, these who raised the song, sing the last

last passage, and so close it. The quality and tenor will appeare through all, in the parts thereof. In the foure Beasts, and twenty foure Elders, who are Precantors, are noted; first, their disposing of themselves to sing. 2. the quality of their song, and 3. the tenor or substance of it. They dispose themselves by conuenient gesture, & by fitt instruments of praise. Their gesture is, falling downe, and that before the Lambe, as before they did before the throne; for hee is to bee honoured as the Father, and such is the Father his will, that who honoreth the Father, they honour the Sonne also. Their Instruments of praise are three Harpes, golden Vials full of odours, and voice ioyned therewith. Harps are known Instruments of praise through all the Psalmes. The Odours are interpreted praies of Saints, powred out of golden Vials, that is, faithfull and pure hearts: the speech is from the Leuiticall Ministry, wherein Incense was offered on the golden Altar, and had a typicall relation to our Christian sacrifices of prayer and thanksgiuing, (which *Dauid* sought that they might bee directed before God, as incense) the golden Vials of the Legall worship being types of faithfull and cleane hearts, for faith is more precious then gold, and our prayers are odors and smell sweetely through Christ, the golden Altar. Now with both these the voice is ioyned, to shew all earnest endeouour to magnifie the gift of God in this benefite, euen with instrument, heart, and voice, as *Dauid* in the Psalmes often. For God will haue all, outward, and inward. Here is no ground for praier to Saints, departed; an Idolatrous error fondly builded here on Scripture mistaken: and yet, euen in their sense, giuing thereto no warrant: for, giue, that here the Saints departed, were said to offer vp praies to God, as no doubt they doe alwaies; what reason is that for vs to pray to them? but, as I haue shewed, all this is of the Church Militant, here spoken. Thus they dispose themselves to sing. The quality of their song is, that it is a new

Isai. 43. 19.  
Chap. 21. 5.  
2. Cor. 5. 17.

song, which fortordinarily is of most account, the destruction of Sathan his workes, restitution of all things, redemption of man is a new worke. *Behold I make all things new.* In Christ Iesus wee must all become new Creatures: for old things are past away. These same, Chapter 4. did sing a song to him that sat on the throne: but it was the old song for the old worke of Creation: here is a new song, so much the more magnifically set forth and sung, as the worke of Redemption (that is the new work) in all degree of companion passeth the old.

6 The tenor or substance of their song hath first, the praise of the Lambe his worthinesse to take and open the booke, and next, the reason thereof. The praise, for the forme (whereby, in *imabaan* manner, they answer to the Proclamation of the strong Angell) is exceeding delightfull; shewing now als triumphing ioy, as before, the sight of impotency in all creatures bred to *lohn* a dumpish sorrow. For, where the Angell proclaimed, *Who is worthy to take the booke and loose the seven Seales thereof?* These, now in exulting ioy answer, *Thou art worthy to take the Booke, and loose the seven Seales thereof.* The reason of this the Lambe his worthinesse and merite is his slaughter, and the great effect & fruit thereof. Where, take heed, wee esteeme not, this to bee the reason of his worthinesse absolutely, but in relation onely to this fact, and all grace procured to his Church. For that we haue any access to God, or that any blessing is obtained to vs from God, it is through the slaughter of the Lambe, and merite thereof; & this is that pretogative which the Lambe hath: the third point which I shewed was to bee obserued in the Elder his information, in these words, *Hee hath obtained, &c.* And great reason is there, why his slaughter should bee of such merite For the onely begotten sonne of God died; and none tooke his life from him, but hee willingly gaue it, as who had power to lay it downe, and take it againe. The effect and fruit of his slaughter, is our Redemption; which is amplified, first, by that which buy-

Ioan 10. 18,

ing implyeth: albeit not put here expressly, that is, our wretched state, from which hee redeemed vs: for Redemption, of necessity, presumeth bondage, and miserable was our bondage. Secondly, to whom wee are redeemed, to God. Thirdly, by what price, neither gold nor siluer, nor any corruptible thing, no bloud of Goates or Buttockes, but by his owne, that is, God his bloud. Fourthly, is the large extension of his benefit, euen to all peopies, kindreds, tongues and nations; not as that of the Paschall Lambe in *Egypt*, to *Israel* onely. Neither thus, for that all, of all peopies, &c. find the fruit, but the elected of all. Therefore it is said, *thou hast redeemed vs out of all, &c.* The fift and last point, amplifying the effect of the slaughter, is, to what condition & estate wee are redeemed: euen to be Kings and Priests, to raigne euen here vpon earth, where we haue the kingdom of grace, vnder hope of that of glory. Now, by all these, consider if his slaughter be not of great worth, why hee onely should obtaine to take the booke, &c. and therefore, alone to haue the praise of it. In all this song and tenor of it, are diuers infallible Arguments, that these foure beasts bee no Angels, but Saints redeemed, as this whole type is evidently of the Church militant, and not of any state in heauen.

7 Thus was the song of the foure beasts, and twenty foure Elders: the Angels in course sing the next part: in whom, are notable three things. Their place, their number, and their song. Their place is about the throne, beasts and elders, for two respects: one of protection, and defence, *The Angels of the Lord pitch round about them who feare him*, as ministering Spirits for the good of the Elect. The other respect is, in the Church, and by the Church, to behold and learne the manifold wisdom of God, For, *they desire to looke in these things*. And this is one maine point of the mysterie of godlines, that God in the flesh is seene of Angels. To whome the

Church, for God his wonderfull dispensation, in, and towards her, is the clearest looking glasse of God his infinite wisdom. Whereupon, that reason is brought by *Paul* for women their modest carriage in the church: *For the Angels.* This should much stirre vs to a carefull beholding of that, whereby euen the Angels are made wise; and to a deepe consideration of our dignity, and care of our wayes, whom God hath made looking Glasses to the Angels. Their number, first is set downe indefinite, in the word *many*: Next in a definite, but huge number, to shew innumerable Angels, and God the onely Lord of hostes; all set for defence of his Church, for both their place and number; consider the story of *Elisba* and his seruant. In their Song is shewed their earnest affection to the Lambes praise, as which they sing with a loud voice. Next, is the Lambe his worthinesse to receiue all praise: whereof, they giue him seuen points, as he hath seuen horns and eyes. First, power, or authority: for hee hath all in heauen and earth. With authority are requisite riches. These hee hath, as who is abundantly rich towards all that beleue, is the riches of God in vs, and onely hath gold tried by fire, to enrich the poore. Now authority and riches without wisdom, are but the weapons of mischief in the hands of a foole. But hee hath also all wisdom, & with wisdom strength: so as nothing is lacking to him, or can let him to performe what him pleaseth: therefore of all to bee honoured, in all things to haue the glory, & of all things to report the praise. Next to the Angels, all Creatures sing their part, of whome a perfect enumeration is put, as verse 3. and in their song, they affirme what the Angels had sung before them. This they haue singular, that to the Lambe they ioine him who sitteth on the throne; to shew that they are one, and their praise one. That singing of praise is attributed to unreasonable and insensible Creatures, it is the ordinarie frame of Scripture speech, to shew that all things, in their owne

2 Cor. 8. 9.  
Rom. 10. 12.  
Colos. 1. 27.  
Chap. 3. 18.

1 Cor. 11. 10.

2 King 6. 17.

Psal. 68. 17.  
Dan. 7. 10.

owne kind, praise God; and that not onely, for that the glory of God, Creator and Administrator of all, is in them set forth; but also, for that after a sort, they reioice for the redemption of the sonnes of God, hoping thereby to bee freed from the vanity whereto they are subiect through the sin of man, and vnder which they groan together with vs. The last passage is sung by these who first raised the song, wherein as the Angels ioined him who sitteth on the throne with the Lambe; so these, to shew the vnyty, and that in praising both, they praise but that one eternall liuing God, they giue all praise to him who liueth for euermore. Now in this course and order of singing, wee haue to obserue, that as the benediction belongeth first and properly to the beasts and elders; that is, the Church; so they beginne the song. The Angels who gather matter of praise out of beholding the church, succeed in singing. Hereupon all Creatures in their kind reioyce (for certainly this type hath a true relation,) the Church lastly closeth the song: to shew, that as from them it ought to beginne, whereby all the rest may magnifie God; so the singing of the rest should serue the Church for a new vspring to insist in his praise. And truly it is a great shame, that all both Angels and other Creatures should loy at our good, and wee remaine senselesse: and that the very senselesse creatures should groane vnder the burden of our sinne, longing for our full redemption, and wee bee nothing moued. And a huge sinne is it, in place of raising the song of God his praise, and stirring all both Angels and other Creatures to the same duty, when we marre all that heauenly melody, grieue the good spirit of God, contrist the Angels, who loy at the conuersion of one sinner: and in place of gladnesse, make all both senselesse and senselesse Creatures to groane for grieve of ingratitude.

## CHAP. VI.



He generall introduction was in the two preceding Chapters : hence is the story of speciall euent, prophetically foretold, and that, by proponing the same vnder goodly and conuenient types : of all which, as they are closed vp from the knowledge of all creatures, the sealed book, in the right hand of God was the type : like as the reuelation of them to vs is, by opening of the scales, expressed. Now then, all being comprehended vnder seven scales, five of them are opened, in this Chapr. and the euent accordingly shewed. The seventh, holdeth to the end of the propheticall narration : begetting first, seven trumpets, the last of which, begetteth, seven vials of the last wrath. Thus the course of the prophesie is heavenly and cleere : all being, so, comprehended vnder seven scales ; as the first sixe containe the beginnings of sorowes : the seventh bringeth forth the succeeding heavier euils in the trumpets, in sixe of which, the second dangerous mischief, in the degrees thereof, is shewed. The seventh, hath the third, and last, wrath, poured out of seven vials, to finall destruction. All which euils are against the world and worldly sort, in vengeance of the Gospell and true Church, persecuted and contemned by them : till, by finall destruction of all enemies and troubles, she be beautified with fulnesse of grace here, to the attent expectation of glory hereafter.

2 The sixe scales opened, in this Chapr. afford sixe types of the ensuing euils : to all which, this is common, that the lambe openeth, and, that to each proceeding type, is ioyned a speech, giuing the signification. To the first soure, is common, first, that their types are horses and riders ; and next, that to each of them is adioyned a

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wakening voice of one of the foure beasts, to stirre to attendance and perception, as of things, whercof, albeit many felt the smart, yet none could discern the reason, but the valiant, patient, wittie, and sharp-sighted, and such as by them were wakened to perceiue. Horses (whereby not vnlike euent are in *Zacharie* expressed) as swift, fierce, and couragious beasts, shew the celerity and the irresistable inuasion of these iudgements. The rider, guiding the horse, and receiuing power to worke, sheweth God his prouidence, directing and ruling all these euent. What in each type, is singular, the particulars will shew.

3 The first scale opened, bringeth out a white horse and his rider armed with a bowe, and adorned with a crowne. To the beholding whercof, the first of the foure beasts warneth. Whose Lions face, as it sheweth courage, so his voice like thunder, sheweth powerfull preaching : such as were the ministers of the Gospell in this time, abashed with no feare. The speech giuing the signification, is, that *Hee went out conquering and that hee might overcome*. White coloure, besides that it is the note of gladnesse, truth, and simple purenesse, both in Scripture and heathen speech : it is also, a note of triumphe. And ordinarily, triumphing Captaines rode vpon, or had their triumphing Chariots drawn by white horses. The bow, is a weapon smiting swiftly, and hitting both neere and farre off. The crowne giuen him, sheweth vndoubted preuailing, for victors are crowned. The type, thus we see, accordeth fully to the speech vttered of it. This is the type of the power of the Gospell preached, whereby Christ subdueth all to his obedience, as riding on the word of truth and meeknesse of righteousness, his right hand teaching him terrible things : hauing arrowes sharpe to pierce the hearts of the King his enemies, whereby peoples fall vnder him. This rider triumpheth alwaies, both in them who are saued, and in them who perish. These arrowes kill all, but differently. Some

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are slaine to liue, and beeing killed, are cured, who will be cured and heare his voice, while it is to day. Others are killed to vtter destruction, in whose refractory soules, is shot in the seale of their iust condemnation, and of Christ his terrour, vers. 15. 16 17. For this is a strong archer, not like those of *Ephraim*, who *being taught to handle the bow, gaue backe in the day of battell*: but euen the true *Ioseph*, the feeder of Israel, who, though *the archers shot at him and grieved him, yet his bowe abode strong, through the mighty God of Iacob, and the stone of Israel*. This occasioneth, but improperly, the subsequent euils: and beeing in it selfe, the first of all blessings, becometh to the world (madly reiecting, and foolishly impugning, that which must conquer and ouercome) the first of plagues, and cause of all miserie and destitution.

4 To the perception of the second type, vpon opening of the second seale, the second beast like the bullocke, giueth warning: while the patient sufferers, and who, as calves, yeeld themselues to be sacrificed for the Gospell; both themselues see, and stirre others to perceiue, in this second type, a iust recompence, on the world, for their blood shed inhumanly. The type is a red horse, with a rider, to whom is giuen a great sword. A fit type for expressing, both in colour and kind of weapon, that, which the speech, toynd for explication, sheweth: that, *to him was giuen power to take peace from the earth*. This is the type of bloody warres, a iust punishment of the Gospell persecuted. That who embrace not the word of peace from God, bee embrued in bloodshed. *I came not to send peace but the sword*, saith our Saviour.

5 At the opening of the third seale, the third beast warneth to behold a iudgement, albeit terrible, yet, which none but the wise-hearted, should vnderstand, that for contempt of the Gospell it was inflicted: others feeling it, but mistaking the cause. The type, is a blacke horse,

Psal. 78.9

Gen. 49.23.

Mat. 10.34.

horse, with a rider, hauing a ballance. The opening speech, hath this, singular, that it is vttered by a voice from the midst of the foure beatts, euen the voice of the Lambe, who standeth amidst the throne, beatts, and elders: to shew, that by his direction, all these euents are directed and ruled, who hath *the seven hornes and seven eyes the spirits of Iehouah sent thorow all the earth*. This is the type of famine, fitly expressed by a blacke horse, a dolefull colour. And what more lamentable case can fall, then that a mother should eate the fruit of her owne wombe, euen *her children of a span long*? Famine, maketh such as were *purer then snow, whiter then milke, more ruddy then the red pretious stones, and like the polished Saphirs, to haue visages blacker then coales*. To this horse and rider, is attributed a ballance, to designe exceeding great scarcity, when according to the curse of the law, men shall eat their bread by waight. Agreeably whereto, the voice denounceth strange scarcity; but with a caution of not hurting wine and oile: so as the want, should be of wheat and barley, the ordinary repast of all men, and which might worse be wanted then wine and oile, which serue for the great and dainty sort, and are spent commonly, more for superfluity then naturall necessity. Heere then, is a grievous famine, when the most necessary things for sustenance are abstracted. The degree of scarcity is shewed, in that a measure of wheat should giue a penny, and three measures of barley a penny, three of barley counteruailing one of wheat: the Roman penny beeing in value neere our teston or tenne pennies sterling: and the measure Chenix, beeing of all measures the sharpest, as which was the ordinary stint of a bondslauie his daies allowance, out of which, at most, foure bread could be baked.

6 To the perception of the fourth type, vpon opening the fourth seale, the fourth beast warneth, like a flying Eagle: to shew, that albeit God, now, vpon continuance in rebellion and contempt of his former iudgements,

Chap. 5.6.

Lam. 2.20.

Lam. 4.7.

Leuit. 26.26.

Ezek. 4.16.

ments bringeth on heauier: yet the induration of mens hearts should bee such, as none should bee able to perceiue God his working, but such as rising about the earth with sharpe sight looked on his dealing. The type is a pale horse, a deadlie colour, and well fitting such a Rider as death, and who is accordingly accompanied, euen with the graue, to expresse great mortality; where- to, the commission is large ouer the fourth part of the earth, the executors many; in respect that the iudgement chiefly here meaned (pestilence) which commonly followeth vpon famine, as famine vpon war, commeth seldom out single, but accompanied with the former, both sword and famine, and moreouer with noysome beasts, God his foure great plagues, to shew here a heape  
 Ezech. 14. 21. of all iudgements ioiutely on the world for their induration.

7 That to the perception of the two types following, none of the foure beasts giueth warning, it is because the fift type it selfe speaketh, and the sixt bringeth so sensible a iudgement for greatnesse and strangenesse, as all, how endured soeuer, are compelled in it, to see & acknowledge the day of the Lambe his wrath: so in it Christ his dealing speaketh for it selfe, and these who made the soules of Martyrs cry in the fift type, in the sixt againe, by iust recompence, are made to cry in their course, and that iustly, to the confusion of such as would rather heare the beasts crying, at God his first and gentler strokes, than regard the pittifull cry of the slaine soules. The fift type then vpon opening of the fift Seale, are the soules of Martyrs, lying vnder the Altar, crying, receiuing answer, and White robes. The speech opening the scope of the type, is the tenor of their cry, and answer made thereto. Then to come by the right sense of this type; wee must weigh the soules their demand, and answer made vnto them. In the demand consider, first, who cry; secondly, the place attributed to them: and thirdly, their demand or petiti-

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on. The Cryers, are the soules of these who were slaine for the word of God; as to which they gaue testimony, & held that testimony; for it is the cause that maketh the Martyr; and hee that perseuereth shall bee saued. Their place is, that they lie vnder the Altar, by frame of speech from the Legal worship, wherein no sacrifice was lawfull or accepted but at the Altar: at the foot whereof, round about which, and vpon which, the blood and offering in diuers respects were powred, sprinkled, and offered. For it is the Altar that sanctifieth the offering. From thence hither a typical speech is borrowed, to shew, that all our obedience and sacrifices of praise, yea the offering of our liues and blood for the honour of God and testimony of his truth, is onely accepted in Christ, who is our Altar, and sanctifier of all our oblations. For properly, neither, soules lye nor cry, nor haue robes: so as the Romans grossenesse, who hereupon build their superstitious laying of Saints Reliques vnder Altars, is not onely ridiculous, in that vpon things typically spoken, they build Arguments of existence in propriety; but also impious and idolatrous. In their demand, is first their affection or disposition, in that they cry, and with a loud voice: and next, the substance of their demand. *How long Lord, &c.* This their demand is strengthened with an Argument from the Nature of God, who is *holy and true*; whereto it seemed very agreeable that speedy vengeance should be taken vpon *men of the earth* for shedding their blood so cruellie and abundantly. Now this cry is not here attributed to the soules for any such affection in them, who are farre from that, as resting from their labours, & free of all perturbation: but by this frame of speech, to shew, that notwithstanding all God his preceeding iudgements against the world for cruelty against his Saints: yet now it had come to such a height therein, as it might well seeme that no longer it could stand with God his iustice, to delay the finall ouerthrow of that

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bloody state, by which the Martyrs suffered: whose blood now seemed to cry for no lesse, and to cry loude; as crying is attributed to the blood of *Abell*, as the cry of *Sodome* is said to haue come vp before God, and as the earth is said to cry out of violence.

Gen. 4. 10 &  
18, 20, &c.

8 Thus was their demand. The answer hath in it a two-fold consolation against the reioyrning of the sought vengeance. First, by word, and next by signe. The first hath two arguments of comfort, one, that the delayed punishment of their persecutors should bee but a space. For *the hope of the righteous shall not perish for ever*. And the iudgement of the wicked sleepeeth not. The second is, the reason of the delay, the perfecting of the number of their Brethren in the same honour of suffering: whereby, as the guiltinesse, so the iudgement of the enemies behooued to grow. Thus a great benefite it is to die for Christ, and foolish is the world, in troubling the Church, but hastening on so their owne destruction: from which it hath no respite, but till the Saints bee fulfilled, as had *Sodome* till *Lot* was in surety. The other consolation, by signe, sheweth a present benefite giuen to the Church, the more patiently to attend the reuenge of their blood on the world. The signe, is long white robes, which in Scripture haue a triple consideration: First, they are the note of our State towards God: in which consideration Christ and his righteousness, put on by faith, is our white garment. The second is our condition towards men, where our inherent righteousness, through Christ dwelling in vs, and making vs to shine as lights in the middelt of a froward generation, to the conuiction of gain-sayers, is our White robe; God bringing forth our righteousness as the light, and our innocency as the noone day. The third respect, is to our selues, in which, our garment of glory, in heauen is vnderstood. Of these three, in this place. The second is meant, as a most necessary consolation to the Saints of that time, who were not onely murthe-  
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red in heapes, but also traduced with horrible calumnies, to eclipse the glory of their sufferings: whose innocency, God now would bring to light, euen in the consciences and confession of those who had persecuted them, to the great glory of their sufferings, and high account of Christianity, which had beene so farre abhorred. In summe, the euent signified by this fifth type, is, that notwithstanding the former iudgements of sword, famine, and pestilence, seuerally & iointly executed against the world, for resisting the victory of the white horse, and his Rider, whereby they ought beene terrified; yet the furie of the enemies should still increase, and that to such degree of crueltie, as in God his iustice required their speedy and finall destruction, which neuerthelesse should bee delayed for a time, but so, as the rage of persecution being mitigated, the Church should become of great account euen before men. Therefore, in this fifth Seale, is put the cry of Soules against cruelty, not that here it beganne, but for the light whereto the enemies were come now therein; as also a reason of God his patience in such measure of wrong, was needfull. And further, hearts are hereby wakened to see the equity of the great plague in the sixth Seale, when God in a great degree performeth the promised vengeance, albeit then fully it shall bee executed, when vpon powring out of the seventh Viall, they shall bee absolutely destroyed who destroyed the earth, and the kingdomes of the world shall become our Lords: the rest of Saints being slaine by the beast, euen the rest of the womans seed, Chap. 12. 17. and 13. 7. and 14. 12.

9 The sixth type, vpon opening of the sixth Seale, is a great Earthquake, the darkning of the sunne and moon, the fall of starres, the departing of heauen, and removing of mountaines and Ilands from their places, the speech opening the signification, is the Kings of the earth, great men, rich men, chiefe Captaines, & mighty men, bond-men and free-men, should haue such commo-  
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tion and alteration of state, carrying such inprinted sense and cleare sight of Christ his wrath and vengeance, as they should bee filled with desperate terrour: so fore a iudgement coming on them, as in a sort, the state of the world should bee ouerturned; these, who were as the Sunne, Moone, and Stars for glistering shew in their Kingdomes, wealthes, honours, commandements, and great roomes, being darkened, and falling from their places, all their glory and honour (compared to Heaven) euanshing as a serole tolled vp: such as seemed most closely hedged about, as Ilands being driuen from their places, and who appeared to bee settled as mountaines, yet remouing. Which plague should bee so much the more grieuous, as no condition of men (bond or free) should escape it: all feeling such desperate terror and sorrow, as felt these, *Isai* 2. as had the Israelites at the destruction of *Samarina*, *Osai* 10. and as Christ foretold should betake the Iewes at the destruction of *Ierusalem*, *Luke* 21. Neither is this type to be drawne to any other, or extended to any further sense. To take it of the last consummation is ridiculous ignorance, the seuenth Seale as yet not opened, and yeelding more then foure times as much story, both for time, and euent in time, as all these six preceeding, and to extend it to the decay of the visible Church, is impertinent, as which matter is handled properly in the seuenth seale, and six trumpets theteof. For albeit, that in this Prophecie, both before, and hereafter, starres be put for Pastors of Churches, and the eclipsing of Sunne and starres for darkening of spirituall light, and fall of starres, for falling of Pastors from the truth: yet here, whete that matter is not handled, and whete the holy Ghost so plainly ioyneth the interpretation, wee ought not iumble so distinct matters: and the frequent vse of these same Allegories, in the Prophets, for euent of this same kind might haue taught so much, *Isai* 13. verse 10. 11. 12. 13. 14. and 14. 12. and 24. 19. 20. 21.

23. and 34. 40. *Ezechiel* 32. 7. 8. *Isai* 2. 30. 31.

10 Now, for right accommodation of Story to these Scales, wee must flie two extremities, wherein many Interpreters falling, breed to themselues great difficulties, and darken cleare matter. The first, is of these, who tying themselues to more strait rules of interpretation then the holy Spirite hath laid to them, will needes haue these seuen Scales, as also the Trumpets and Vials to bee so many knots or periods of time exactlie cutted, within which, the accommodation of each is to bee sought; whereas they are no knots of time, but types of distinct matters; and the whole matter comprehended in seuen Scales (whereof, the seuenth affording the trumpets & vials, hath the matter of foure times also much time, as all the former fixe) sheweth the weakenesse of this coniecture; yea, the effects of them are scene clearely, to bee often of one time, the former holding out long after the beginning of the next. The other extremity, is of these, who well perceiuing the absurdity of the first, neglect in the accommodation, all consideration of distinct time; so iumbling Scales, Trumpets and Vials, to the confusion of all order, and light of Story, which in this Prophecie is most orderly set downe, with special relation to distinct euent. Then let vs hold this rule, that these fixe Scales haue the story of the first sorrowes, as Christ calleth them, *Matthew* 24. 8. as the seuenth Scale hath both the second sorrowes in the fixe Trumpets, and the last wrath in the seuenth, by seuen Vials. Thus farre then wee haue to respect time in accommodation of these Scales, that albeit they shew such ordinary iudgements, whereby God at all time hath punished, and will punish the contempt of his grace; yet here they haue a speciall relation to the first time from the writing of this Prophecie, to the ouerturning of the state of the Roman Empire, so far forth as might make way to the succeeding more dangerous euill in the seuenth

uenth Seale, and sixe Trumpets thereof. Now as these beginnings of *Sorrows* (so called, and of Christ himselfe recorded in the same order which here is set down) fell out in *diuers places*, *Mathew* 24. 7. 8. So also in diuers times of that first time: now and then here & there, yet alwayes in this order, that first the white horse goeth out: after, the Sword, Famine, Pestilence, and noisome beasts (God his foure great plagues, *Ezech.* 14. 21) sometimes seuerally, sometimes ioyntly, as God saw it expedient, fitting his iudgements to the growth of induration against that persecuting estate, till at length all the glory and face, almott of that wicked Empire was ouerturned. And these are the proper euils of that first time, for that albeit in succeeding ages, God hath inflicted them on the world, yet neither in such degree as then, neither for any degree thereof vpon the world thereafter, come they in account, in respect of heauier woes than they.

11 How the preaching of the Gospell went forth, conquering to ouercome maugre all opponents, besides the successe preceding this Reuelation, it had after *Domitian*, who now letted it with all his might, a great propagation, as in story is cleare, and whensoever by persecutors it was crossed, immediately the red horse and his great sword, in God his iustice, commeth forth, in bloody warres, partly with forrainers, but most tragically of the *Cæsars* amongst themselves, whereof the Stories are knowne, and too long here to be repeated.

12 Now famine ordinarily euer accompanieth or ensueth hard vpon Warres, but these times had as strange bloodshed, so vncouth examples of scarcity, which the godly who were men, (*for that is all the man, Eccles.* 12. 13.) noted to be in punishment of the Gospell reiected. See *Tertullian* in his *Apology*, and to *Scapula*, and *Cyprian contra Demetrian*.

13 As induration grew and cruelty against the Gospell,

pell, how God sent out all his foure great plagues on these persecutors: consider the tragicall time of *Antoninus* surnamed the philosopher, a most bloody persecutor, and the record thereof in story, *Ab Armis nusquam quies erat, perque omnem Orientem Illiricum, Iuliam, Galliamque bella feruebant: terra motus non sine interitu civitatum, inundationes fluminum, lues crebra, locustarum Species agris infesta: prorsus ut nihil prope quo summis angoribus antea mortales soleant dici sem cogitari queat, quod Antonius imperante non seueris*. The times of *Gallus* and *Volusianus* were more miserable, and yet more, that of *Valerianus* and *Galienus*: but most of all that of *Maxentius Maximinus*, and *Licinius*: all these foure plagues raging mightily, their Stories, will make any Reader agast, and comparing therewith these predictions, to wonder at God his both wisdom and iustice.

14 Now all these plagues working no amendment, but stirring them to further rage against christians, whom they tooke to be causers of all these euils, the fiercenes of persecution was more intended. *Dioclesian* set himselfe to roote out Christianity: his Colleague *Herulenus* no lesse bloody. Hereupon a great and loud cry of martyred soules ascendeth, which till the appointed time of full vengeance obtaine long white robes. Thus God in some degree had comforted them before, by imprinting his terror in the hearts of cruellest persecutors. The *Edict* of *Traian* spake for them when he was forced to put forth, that no Inquisition should be made for Christians, much more the *Edicts* of *Adrian*, and *Antoninus Pius*, who vnder paine of death commanded, that none should be delated for Christianity, except guiltie of some other crime. *Antonine* the Philosopher, whom no Apologie could mitigate, yet in the Marcoman wars is conuincied of Christ his power: when in confession that hee and his Army were saued at the prayers of Christians, hee called that Legion *Palmatrix*, the terrors af-

frighting so, *Dioclesian* and *Maximianus*; as, wearie of Massacring Christians, being overcome by their constant sufferings, they bequeeth their states, and seeke secret corners wherein to hide themselves: what was it else but a quiet confession of Christians innocency? *Maximianus* at his tragick end, setting himselfe to blasphemie Christ, yet is forced to confesse him, and to acknowledge himselfe iustly punished for persecuting the Saints. *Licinius* is faine to counterfet Christianity. But then it was, that the soules got the long white robes, when *Constantinus* embracing Christianity, by publike edicts, Christian Religion is approued and established, and heathen worship abrogated: The Church so becoming glorious, and of high account: and all former horrible accusations, now seene and knowne to the world, to bee lies. At this point of time Satan is bound a thousand yeeres, seats are set vp, and they sit on them, Chapter 20 The commemoration of Martyres was alwaies honourable amongst Christians, and laudably of them, vsed at first (howbeit it turned afterward to foule Idolatry) but that the heads of that same bloody state, should submitte themselves to Christ his name, and the Church thereupon to haue so goodly, free, and peaceable state as wee see ensued: that was indeed, to receiue long white robes.

15 The promised vengeance yet behoued to come vpon that bloody Empire, which in the sixth scale, cometh in a high degree, when the whole state thereof is shaken, and in a manner, defaced by the *Goths* and other barbarous nations, whose names had bene till then, not heard of: who (occupying the fairest and goodliest Provinces of the Empire, erecting new kingdomes and states, and changing the names of countries, euery part, almost, receiuing new inhabitants) altered, as it were, the face of the world, and eclipsed the glory of that pompous and bloody Empire. And this, out of all doubt, is meant by the sixth scale: and is that deadly wound which the beast getteth in his sixth head, which wound being afterward

cured

cured, that state, in the cured head, continueth the enemy and murder of Saints (*the rest of the brethren*) albeit in an other sort, till, for the full, finall, and recurelesse overthrow thereof, we expect a greater earthquake then this, or any since the beginning of the world, by powring out the seventh Viall of the last wrath. That, some enterpret this scale of these sturres, whereby the heathen persecuters were deiection, about *Constantines* time; who preuailling against them inace, at it were, a new face of an Empire, by abrogating heathenisme: it hath no conuenient analogy with this type, and lesse cleare accommodation to the signification, heere set downe by the spirit. The slaughter and deiection of diuers Emperours from their states, so long as, in the succeders, the Empire retained the lustre and strength, (as, in *Constantine*, it was more confirmed and enlarged) was no such vncouth or strange thing in that state, (which was but a very stage of Tragedies) as that in such speeches, as the spirit vseth in this type, it should haue bene expressed. It is true, that the coincident case of Christianity established, and heathenisme abrogated, was a great and vncouth thing: but which, in all mens confession, cannot, by the speeches of darkening the sunne and fall of starres, &c. bee signified. For that aduancement of Christianity, was in the fifth scale by long white robes expressed: whereby the soules were the more patiently to attend the vengeance promised, which is heere in a great measure, but then, fully shal be executed when the rest of the brethren, euen the rest of the womans seed, against whom the Dragon maketh warre by the vicar of his throne, being slaine, the kingdomes of the world shall become our Lords: and all, both first and last dead, shall be iudged and aduenged, by the finall overthrow of that bloody state; which, first and last, is the murder of Saints. Which now, in this sixth scale, receiue a deadly wound, but hauing it cured againe, in the eighth head (therefore called one of the seven) recouereth glory and worship of nations, and holdeth on the aduersary still; till

G 3

out

Chap. 15. out of the tabernacle of testimonie open in heaven, at the  
 Chap. 16. seventh trumpet, seven ministers of the last wrath come a-  
 gainst it: whereof, the last bringeth a greater earthquake  
 then this, to utter destruction of that state for ever.

That which hath ledde exceeding learned men in this  
 errour of accommodation, both heere and in other parts  
 of this Prophecie, is that wrong conceiued ground, where-  
 of I spake before, that these scales and trumpets are secti-  
 ons of time; and, finding, that at the opening of the se-  
 uenth scale, such effects ensue, as are anterior in time to  
 this fall of the Western, and great weakening of the  
 Eastern Empire, they drawe backe the accommodation.  
 But, as the cuils of the fixe scales, which from Christ his  
 owne words, I called the beginnings of sorrowes, being  
 taken whole and together, are anteriour, both in conside-  
 ration and in time, to the cuill of the seventh scale and fixe  
 trumpets thereof: (as whereby are shewed the iudgements  
 of God against the open rage of the Dragon in his mini-  
 sters, the Roman Emperours, by all the degrees thereof,  
 till induration, at length bringeth this ruine) and as the  
 the second great cuill, of the seventh scale and fixe trom-  
 pets thereof, taken whole, according to that height of  
 mischief where to it grew, is posterior, both in conside-  
 ration and time, to the former: so in comparing parts,  
 the second in some first degrees of her growth, is before  
 the full end of the first. Heere is the deceit, that men  
 thinke the effects of the fixe scales must haue a full end,  
 before the opening of the seventh, vpon their forclaid  
 prejudice. For, even in the time of Satan his first open  
 rage, he was busie hatching the second cuill, the myserie  
 of iniquity working, euen then; albeit before it could be  
 reueled, or come to any great height, that which with-  
 held, behoued to bee taken out of the way: the sixt head  
 behoued to be wounded deadly, and the seventh, rising by  
 the wound, euansh in a short space: that the eighth, by  
 cure of that deadly wound (the beast which was, and is not  
 and yet is) might bewitch all the world, and perish in the  
 cup

2. Thes. 2.

Chap. 17.

cup of the last wrath. So that *Arith* as saith fitly, that this  
 sixth scale maketh way to the Antichrist: who, though  
 he was before this well farre aduanced, yet the holy  
 Ghost deliuereth his whole growth in the seventh scale:  
 thus distinguishing diuers cases, and not preciselie cut-  
 ting times. And the next Chapter, containing summarily  
 the whole story of the seventh scale (before it bee opened  
 for particular explication) sheweth, that as that mischief  
 was in some degrees working on, in time of the fixe scale:  
 so, this Prophecie is penned for clearing of matter, and  
 not for calculation of times. Albeit each cuill (considered  
 in the height thereof, and taken whole and together) is  
 deliuered according to their order in time.

16 The summe then of all this Chapter is, that the  
 Gospell, going forth in power, should by Satan, stirring  
 the Empire of Rome against it, so bee resisted; as God in  
 his iustice should punish that state, with sending bloody  
 both intestine and forraigne warres, strange famines, and  
 grievous pestilences, severally and iointly, and all his or-  
 dinary plagues. Notwithstanding which, they should stil  
 so grow in cruelty against the professors of the Gospell, as  
 in God his iustice, required no lesse then full and final  
 vengeance: the patience of Saints being extreamely pro-  
 ued. Which vengeance, in respect, that for good con-  
 siderations, in God his wise administration, (specially for  
 fulfilling the sufferings of Saints, and therein the cup of  
 the enemies iniquity) it was to bee for a space, delaied:  
 lest the Saints thereupon should be tempted above mea-  
 sure, God gaue them in that time, great relaxation from  
 persecution, and high account before men. And soone af-  
 ter (in such degree, as in the time, might witness his  
 wrath euen to the consciences of the aduersaries, indured  
 against all the former iudgements) hee powreth a great  
 measure of indignation vpon that bloody state, giuing it  
 so, a deadly wound.

CHAP. VII.

## CHAP. VII.



He fixe scales opened, exhibited the particular types of the first sorrowes. The seuenth, is to bring forth so huge an euill, as the heart of *Iohn*, and all hearers and readers, were to bee strengthened against the horror thereof. Herefore it is, that before the scale be opened, to the manifestation of so many degrees of a detestable mischiefe, in this Chapter a summary view is giuen, of the rest of this Prophecie; in a generall type of the euill arising, of the prouident care of Christ to preserve to himselfe a Church, vnder and in the midst thereof: the victory of the Church ouer this euill, and her gracefull state thereupon. Thus, not onely, by a timous praeception of deliuerance, from so dangerous a case, fortifying hearts, which otherwaies, at long and particular explication thereof, without this prae-munition, might haue fainted: but also, by this order of handling, in proponing these things before the opening of the seuenth scale, (whereof they are the proper euents) implying, not obscurely, that this second great euill, was, even in time of the former sorrowes, greatly aduanced.

2 The mischiefe, is shewed in foure ministers of indignation: by their number, place, and action; portending plainely, that euill which at more length and particularly, in the fixe trumpets is expounded. Against which inconuenience vpon the world, how Christ entertaineth his Church, during the time of the euill, is declared to the 5. verse: From thence to the end of the Chap. is first, the Church her victory, (at length in the seuenth trumpet, and seuen vials thereof declared) and next, her gracefull state thereupon; which is amply in the 21. and 22. Chap. enlarged: heere, both summarily proponed.

3 The

3 The number, of these ministers of indignation, is foure: for the foure corners of the earth. See Chap. 4. their place, the foure corners of the earth: to shew an euill, which in the height of it, should ouergoe all: as is cleere in the fifth trumpet and end of the 13. Chapter. Their action, is to hold the foure windes, &c. Windes when they are tempestuous, are noysome, but blowing temperately and mildly, they bring a sweet influence of fertility to the earth, and of purification both to sea and aire. We liue by emitting and indrawing of breath: and without wind, all things would putrefie. Hence in Scripture. to signifie the influence of spirituall graces, speeches are borrowed: *Iob. 3. Ab. 2. Cant. 4. Arise o South and come o North, blow on my garden, &c.* See *Ezech. 37. 9.* whence most cleerely, this speech is in this sense. The with-holding then of windes, signifieth the restraint of spirituall life and grace. The earth, sea, and trees, are also typicall, as is euident in the fifth trumpet, Chap. 9. where the maiue point of this foreshewed euill, taking execution, the ministers thereof are interdicted, hurting of these trees who had the scale of God on their foreheads. This frame of speech, is also from the practise of enemies in extreme destructions. As of *Israel, Iuda, and Edom, against Moab. Marring euery good field, stopping euery fountaine of water, and felling euery good tree, 2. King. 3. 19.* Destroying so, the fields wherein, the moisture whereby, and the things themselues, which in fields and by moisture doe grow. The earth then, is the place of the visible Church, wherein are trees good and bad, some bearing fruit, some burleaves: but, as heretics are hurt by this plague, it signifieth onely the earthly ones, who are in it, but not of it: for the sealed ones are not of the earth, but, albeit in the earth, yet the citizens of heaven. The Sea, is the common worship, wherein men are ioyned, pure or impure, as it falleth, through the loathsomenesse or deadlinesse of the waters, making accordingly the trees which grow thereby, good or bad. Trees

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are

Chap. 2. 11.

Ezech. 47.

Psal. 1.

Psal. 92. 13.  
& 52. 8.

are men : of whom, such as are planted in the courts of God, are alwaies fresh and flourishing; like these of paradise. Christians, good and bad, are in Scripture, so ordinarily called trees, as it were a vaine thing to heape testimonies. This euill then, was to ouergoe the whole visible Church, doctrine, worshippe, and professours therein.

4 Against this danger, the care of Christ is shewed, ordering the state of his elected ones, by imprinting on them such a marke, with the seale of God, as thereby, they should escape the euill. Herein, come to be obserued, the person actor, and the number sealed. The person is of great note, as being an Angel, but of singular quality, euen the Angel of the couenant. This is cleare, by his notes, and by his action. His notes are two. His comming vp from the East : and hauing the seale of God. In the first, are notable, the quarter whence he commeth, *the East* : and that he *ascendeth* therefrom. He commeth from the East, not onely, as our day starre and Sunne of righteousness, by frame of speech from naturall lights, which all arise from the East ( and heere, conuenientlie, sheweth him to bee the light and life of his sealed ones, when spirituall darkenesse should possesse all ) but this hath also a speciall allusion to the last Chapters of *Ezechiel* : wherein, the goodly state of the Church, vnder the Gospell, being described vnder legall types, not onely is the glory of the God of *Israel*, scene enter into the Temple by way of the East, and the forefront of the house noted to be towards the East, and the land so diuided amongst the Tribes, as one end of each portion should reach to the East : but also, at the east doore of the inner court of the Temple ( so situated, as, to each doore thereof, men behoued ascend by degrees, as this Angel *ascendeth from the East* ) none were permitted to enter or come forth but the Prince. All, both Prince and people, worshipped before that doore, but the Prince onely went in and out thereat. Neither might the people come

in the Temple at all to worship, but when the Prince was in the midst of them : they came in together and went out together, yet at the East doore, none but hee. And out of the East doore came the waters, which did grow to a Sea. All, no doubt, to shew; that no light ought to come in God his house, but the *Prince his* light; neither any Doctrine flow from the Temple but his; who onely entreth and commeth forth at the East doore : in his light, all must walke, and worship; and therefore, no entry but when hee entreth, no worship but when hee is present, as in whom and for whom, onely it is accepted, and from whom onely wee are to take the rule thereof. His light riseth on all his owne children, hauing all their portions reaching to the East. That this Angel then, commeth *from the East*, it sheweth him to be the Prince : that he *ascendeth*, it noteth his coming to be into his temple, to bee life and light to his sealed ones, in the midst of this darknesse : euen that lambe vpon Mount *Sion*, in the midst of those 144000. Chap. 14. when all the earth followed the beast, Chap. 13. Consider well, for this state of Christ his Church, and his manner of presence in it, the 11. Chap. His second note is, that *hee hath the Seale of the lining God*. This seale, he hath essentially, as he is the *Image of the inuisible God*; and in *graven* character of the Father his person; *hauing life in him*. Heb. 1. 3. *Selfe, as the Father hath life in himselfe*. And he hath this seale, to seale others therewith : giuing life to whom he will, as the Father quicketh whom he will : for *him*. Iohn 5. 26. *hath the Father sealed*. All faithfull, haue this seale; that is, are sealed therewith. But to haue it in this degree, as therewith to be the sealer of God his Saints, it is about the dignity of all creatures. Hee onely is the Master of God his great Seale, sealing all God his children, with the holy Spirit of promise. *The foundation of God abideth sure, and hath this seale, the Lord knoweth who are his*. And this also he sealeth vp in vs, by his Spirit of sanctification; so, as, who call on the name of the Lord, de-

4 John 2. 27.

1 Pet. 3. 15.

part from iniquity. Having this Seale, wee need not feare any darkenesse of Antichrist, for our annointing teacheth vs all things: and the honour of our God so requiring, wee haue our Seale in our foreheades, ready to giue account of our hope to all that aske vs.

5 Thus are the notes of his person. His Action is that, *he cryeth with a loud voice, &c.* His loude crying sheweth the greatnesse of the mischiefe: for preuenting whereof, as men in such cases doe, he is said to cry with a loud voice, so bewraying care. The Substance of his cry, is in a commandement, and the end thereof. The commandement is, *that he hurt, &c. kill we haue sealed &c.* His commandement sheweth authority, whereby he ruleth all things in heauen and earth, both in mercy, and iustice. As our brother, God is his God. *I go, to your God, and my God, your father and my father, John 20. 17.* The end of the commandement is, that the seruantes of God may bee in suretie through his Seale in their fore-head. The speech is from the 9. of *Ezekiel*; where, vpon, the destruction of *Ierusalem*, Temple, and all to ensue by the state of *Babell*: such a type of caution is put for preservation of such as mourned, and sighed for the iniquities committed in that City: so, here a spirituell desolation, and Captiuitie being to come on the visible Church by mysticall *Babylon*: the like Caution is prouided for the like sort. The marking on the fore-head, is put but according to the manner of men, who imprint a conspectible mark on what they wold haue easily discerned from common, so as the beholders cannot misse to see it. Not that this Seale was perceptible to Antichrist, or Ministers of his deceit and cruelty. For the world saw not these sealed ones, neither could learn their Song, Chapter 14. 3. but as I haue said, by this frame of speech, to shew their sure protection by the prouidence of their God.

6 In the number sealed, consider of whom it is, and what

what it is. It is of all the Tribes of Israel, that is, of all true Israelites, the Elect of God, and Israelites indeede, *Gal. 6. 16.* For properly it cannot here bee taken: but the speech is from the Church of Israel, and the ordinary manner of the Propheticall denunciations: for, as when the Church consisted onely of Israel properly, the same was little in comparison to that time, when by the Gospell the Gentiles ioyned thereto; and as, euen of the Church of Israel, though their number were as the sea-sand, yet but a remnant was saued: euen so, in time of Antichrist his darkenesse, the true Church of God should bee narrow (as Israel, yea, but a remnant of Israel, as the Temple, while Court and Citie are giuen to the Heathen, Chapter 11.) in comparison to the state following in the victorie, when (as by ioyning of all Nations, the Church of Israel was enlarged) by the coming of these out of great tribulation, who with palms and white robes celebrate the victorie, and by rising of the rest of the dead after a thousand yeeres, an innumerable multitude shall fill the Church. The number then is a few secret select ones, abiding with the Lambe on Mount *Sion*: while all the earth follow the beast. This number is 144000. to shew a competent Company, euen then when none appeared to bee left. Of the further mystery of this number, see Chapter thitteene in the end.

7 From the 9. verse is the third type and part of this Chapter, of the Church victorious ouer this mischiefe: set downe two waies. First, as *Iohn* had the knowledge thereof by seeing and hearing that company which are the type. Secondly, as hee is otherwise informed of their case. The first to the 13. verse, then next to the end. That which *Iohn* did see of them, is their number, place and habite. The number is innumerable, and that of all Nations, Kindreds and Tongues: to shew the largenesse of the Church in this state, farre beyond that vnder the euill, and here expressed by the names of Nations, Kindreds

dreds, and tongues, according to the maner of Propheticall speech, as is before touched. These haue notes, farre differing from the former, arguing euidently this type to be of the Church victorious ouer the euill. The former, were few marked and secret ones, closed vppe from a common plague, whose song none could learne but themselues: here are innumerable with publike Ensignes of victory, in high and loud song celebrating the same, and praising him by whom. These come not in place till the Tabernacle bee opened in heauen, and the Vials of the last wrath, bee a powring out on the beast, Chapter 15. 5. Their place is standing before the throne, the place of the true Church, Chapter 4. and accordingly interpreted of the elder, verse 15. So in this sense, it is said, Chapter 12. to the two reuiued witnesses, *Come up hither.* Their habite is white garments, so interpreted v. 14. with palms in their hands, as victors ouer great tribulation, out of which they are come, verse 14. the Palme with all nations is the signe of victory: so iustly in remembrance whence they are come, these celebrate now the feast of Tabernacles, victorious ouer the beast, his character, name and number thereof, Chap. 15. 1. Thus farre *Iohn* seeth of them. He heareth them cry, and with a loud voice. Here now these sing, and with a loud voice, so as all may heare and learne, who will not harden their hearts. To the former was no song attributed, they had one, but which none could learne, except themselues. Here is a Song in the eares of heauen and earth; *The Song of Moses, and of the Lambe,* Chapter 15. The substance of their Song, as it is excellent, so it well fitteth their case. *Saluation is of our God, and of the Lambe.* Antichrist deriued saluation from so many, and diuided the praise thereof among so many, as little part thereof remained to God and the Lambe: These to shew a plaine crossing of all Popery, and a triumph ouer it, acknowledge all saluation to be of God in Christ, and therefore all praise thereof to belong onely

Chap. 14. 3.

to

to our God and the Lambe. This ouerthroweth all wherein the Romans contest with vs, wee pleading nothing, but that *All Saluation is of our God and the Lambe:* In which song if they would ioyne with vs, al debate were ended. This Song, by times the Iewes (now obstinate) shall learne, and washing their garments in the blood of the Lambe, shall come out of great tribulation, being at last fully awakened by a voice from the throne to sing with vs *Halleluiab,* Chapter 19. All Angels affirme this Song, of whom their place and song, Chapter 5.

8 Thus farre *Iohn* heard and saw of the case of these. Now from the thirteenth verse is, what hee learned by information; wherein come to bee considered, the Informer, one of the Elders, see Chapter 5. Sect. 4. and what hee informeth. Wherein, againe is the occasion, and the matter whereof, vpon that occasion he informeth. The occasion is, *Iohn* his ignorance, and desire of knowledge: to the consideration of the one whereof, and so to the desire of the other, he is stirred vp by an Interrogation, *What are these?* shewing an admiration, as of an vncouth and strange thing in the eyes of the world, when men in so great numbers shall arise from vnder Antichrists darkenesse, to the true light of the Gospell, whereof the daily encrease maketh the enemies gnaw their tongues for sorrow, and amaseth the world: but greater wonder shall yet bee, when vpon the beast his fall, the Iewes forsaking their own righteousness, which is by the Law, and taking hold of the righteousness of God, by washing their long white robes in the blood of the Lambe, shall ioyne with vs in this song: so as the Church herselfe with ioyfull admiration shall bee moued to say, *Who hath begotten mee these? behold I was barren, whence are these?* For the speeches after following, see *Isai* 25. and 49. and 60. *Iohn* his answer hath a confession of his ignorance, and a modest request of information: whereupon the Infor-

mation



mation followeth; first, shewing what and whence they are, according to the double demand: and next, shewing their gracefull state vpon this their victory, through God his dwelling amongst them, and copious dispensation of grace. Their coming out of great affliction, is the coming from vnder the bondage of Antichrist: which how great spirituall affliction it is, they know who haue gotten the victory, in whose mouth God hath put this song, *Salvation is of our God, and of the Lambe.* For this tribulation, see the fift Trumpet, Chapter 9. And when God openeth the eyes of the Iewes to see their common Sauour, then shall they well vnderstand what both spirituall and bodily affliction they now are in which shall endure, so much the more their victory: Hee sheweth their long white robes to bee their iustification in the blood of Christ apprehended by true faith, expressing the action of faith in these words, *they haue dipt, &c.* Thus noting a great difference betwixt them now, and when their garmentes were dipte in the mire of mens merites, in the filthy sincke of Antichrists Indulgences, and puddle of Purgatory: and in Iewes now a great change, no more seeking to establish their owne righteousness, which is by the law, or placing it in diuers washings, rites and carnall ceremonies, which cannot purge from sinne: but dipping their robes also in the blood of the Lambe. So liuely the holy Ghost painteth out these things. Thirdly, hee sheweth of them, that their standing before the throne, noteth the true Church of God, worshipping him in truth.

Rom. 10. 3.

Heb. 9. &amp; 10. 4.

9 Thus is the victory, now their gracefull state hereupon is shewed in a freedome from all euill, and affluence of all good, and that through God his presence, and protection, and the Lambe his gracious dispensation, set out in so goodly a manner, as many thinke the things here promised to bee of the Kingdome of glory; but here in magnifike termes, the goodly state of the Church.

Church is expressed according, as for plenty of light & peace, hee shall bee vpon the destruction of Antichrist, and all open enemies he. e in the Kingdome of grace, & no description of the glory to bee reuealed in heauen: which neither the eye can see, nor the eare heare, nor heart of man conceiue, and in heauen is no such dispensation of the Lambe as here is noted, who then shall surrender the Kingdome to his Father, that God may be all in all. As in Antichrist his preuailing, the state of God his Church was shewed in the 144000. and the Church victorious ouer him (now discovered, and going to destruction) in the number innumerable, and their victorious gesture: so here the goodly state of the Church (now free of all inuasion or bondage, and hauing plenty of light and quiet state) is magnifickly expressed, and yet but in such frame of speech, as is ordinary in the Prophets for such cases. This state of the Church is largely handled in the end of this booke, as the first (in the hid and sealed ones) is in the sixe trumpets, and the victory in the seuenth, and seuen Vials thereof. Now as I haue said, according to the phrase of the Prophets, these blessings are set forth vnder things corporall, and amplified each by remouing the contrarie euill. *They shall not hunger for the Lambe shall feed them, they shall not thirst for hee shall leade them to the fountaines of waters, they shall seele no burning, for God shall ouershadown them, &c.* the ouershadowning is from the cloud in the wilderness: for the leading and feeding, see and weigh, Psal. 23. a profession of these graces, which the man of God felt. See Iohn 4. 13. and 6. 27. &c. It is maruaille, how men acquainted with the ordinary stile of Scripture, should haue drawne this to any other sense; but hereof more vpon the 21. and 22. Chapters. This state is in these few words expressed, Chapter 19. *The Bride is prepared.* And accordingly, in all her goodly ornaments shewed to Iohn Chap. 21.

Cor. 15. 24.

Isai 25. &amp; 49. &amp; 60.

## CHAP. VIII.



He sixth seale being opened, first was exhibited the proper euent thereof in the end of the sixth Chapter; and in the seventh Chapter, a summarie view given (for strengthening hearts against the terror thereof) of the whole matter of the seventh seale; which heere, now is opened, and speciall euent thereof declared, through the rest of all this propheticall narration. Of these, wee haue, first, a generall preparation; and next, the perticular execution. The preparation, hath an incident effect immediatly following vpon the opening of the seale: which is, *Silence about halfe an houre*. To shew an attent expectation of great things; whereto well, the porrending of them in the former Chapter, might haue erected the mindes. And the waiting for rare or fearefull euent, worketh a silent attendance. When the wise speake, then all keepe silence: and when the Lion roareth, all the beasts of the Forrest hold their peace. Beside this, great things commonly come forth with proceffe and preparation. And truly, God who is slow to wrath, is, in a sort forced to poure out heauie indignation.

2 After this incident effect, is the preparation in the ministers, and in the orderer of the whole errand. The ministers are described by their nature, *Angels*. Quality, ministering Spirits, as who stand before God, *Luke 1*. And instruments of ministracion, *Trumpets*. In the instruments, are noted two things. First, that they are trumpets, and secondly that they are giuen to them. That the instruments are trumpets, it sheweth that their ministry in this ensuing matter, is to be founders of the alarume, and giuers of the signe for inuasion of the world by each woe, as also many armies of him who is Lord of hosts: as also, that

Iob 29.  
Habac. 2. 20.

that they are denouncers, & that of great and weighty matter. For, Trumpeters are messengers of great things, and, but for great personages. In this also is implied, that the end of their ministry and of these iudgements denounced and executed, is to waken vp the dead world to repentance, or make it inexcusable against finall wrath. See the end of Chapter 9. Therefore when the world is not wakened with Trumpets, it feelth iustly full cups of wrath tumbled out. That these Trumpets are giuen to the Angels, it sheweth them to do nothing without speciall warrant and mandate.

3 Thus are the ministers; the master and orderer of the errand, is described by his office, and his actions. His office, that he is an Angell: for that, is heere the name of office and not of nature. And this angell differeth farre from the other seuen: for he is the Angell of the covenant, electrely by all his notes. He standeth as the other seuen, for hee also, in some respect, is a minister: but hee hath a particular lland, which is at the Alrar, as High Priest. He is furnished also with an instrument, but which is proper to the Priest, and belonging to the most holy place; to wit, the golden Censer. He hath also somewhat giuen to him, but a rare gift; that is, *Many odors*, whereby all the praiers, and of all Saints is acceptable. For by him we offer vp sacrifices to God. In the fifth Chapter, the praiers of Saints are called Odors, and heere the odours are distinguished from the praiers: onely to shew, how it is, and in whom that they are odors; that is, acceptable to God. These odours are said to be giuen him, according as he acknowledgeth all things to be giuen him of the Father; as he who is both sealed and sanctified, and as mediator, hath receiued the spirit without measure. This is by allusion to the Leuiticall ministrie, and not to the Masse.

4 His actions are two: one, of gracious dispensation, another of wrath; as hee, who is both the propitiation for Saints, & treader of the winepresse of Gods indignation:

both an elect precious stone, and a stone of offence. And our consolation heerein is great, that to him all iudgement is committed. His action of grace, is the offering vp of the Saints praers, and making the gratefull smoke of them goe vp before God through his odors: and this hath a double consolation: first, that God alwaies in the midst of wrath remembreth mercy, and is neuer so carried in wrath to poure out heauy indignation on the sinful world, but that the louing care of his elect commeth first in place: secondly, that the praers of Saints haue on indgement on the world, while they send vp sighes and groanes for God his dishonour, a great encouragement to pray. *If Israel had turned to mee, how soone would I haue humbled their enemies?* His second action, is a signe giuen to his trumpeters, who stand attending it from him, to set too, to particular execution. The signe is, *Hee filleth the Censer with fire, &c.* In token of burning wrath: and with fire of the Altar. For, as the acceptation and sanctification of all the Saints and their offerings is of him, who is the true golden Altar, so all his wrath on the world is from him: in whom, all men, in God has predestination, are ordered to their diuers ends, according as they are either giuen to him, and builded on him, or passed by, and stumbe at him. This fire, is also from the Altar, for the spiritual iudgements that it worketh. For the fire of this Altar hath double effects. It is gracious, nourishing, purging, renewing, and strengthening to the elect, *Isai 6.* And it is a fire deuouring the aduersaries, & burning vp the world as stubble: for our God giuen a consuming fire. Christ, comming into the world, brought both the one and the other, though the one improperly. Thus, from one and the same Censer, and one and the same Altar, one and the same fire, both sendeth vp a sweete perfume, and downe a consuming wrath. As the praier of *Elias* brought both fruitfull raine and deuouring fire: and as the two witnesses, Chapter 11. are to the godly, candlestickes and refreshing oliues; but, with fire out of their mouthes, slay their aduersaries. *If I see the*

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man of God (saith *Elias*) let fire come downe from heauen, 2. King. 1. &c. Vpon this fire cast on the earth, follow *Lightnings, Thundrings, Voices and Earthquakes*, euident types of horrible iudgements and commotions, Chapter 4. And so heereby the attending Trumpeters get signe to blow the alarum, and denounce particularly the iudgements whereby God was now to plague the blind and obstinate world. And vpon the signe thus giuen them, they set too in order to blow. See *Ezech. 10* for this casting of fire, in signe of wrath and God his departing from his sanctuarie.

5 Thus farre is the generall preparation. The particular execution, hath in each, the denunciation, by the trumpet, and the effect ensuing. And are diuided in lighter or lesse woes, and heauier and greater. The first foure, in degree of comparison, are lighter, and are in this Chapter. The three other, are heauie: whereof, two are thoroughout the 9, 10. and a good part of the 11. Chapt. The last holdeth to the end of the whole narration. The first foure, are als many degrees of the mystery of iniquity working on to that fearefull height, which is in the fifth trumpet accompanied with a no lesse deadly euill, for iust punishment thereof, in the sixth trumpet: which being ineffectuall to worke repentance, commeth on the last wrath in the seventh trumpet.

6 Vpon the first sound, are scene haile and fire mingled with blood: which, cast on the earth, that is, in the visible Church, Chap. 7, Section 2. Produce then a terrible effect, *That all greene grasse, &c.* The iudgements of God in Scripture are ordinarily expressed by haile, fire, *Psal 11. 6.* and stormy tempest. God borrowing speeches from naturall things to set forth his terror. But this speech heere, hath a speciall allusion to that plague on Egypt, *Exod. 9.* and *Psal. 105.* Now then, to finde the analogy, as heere the burning vp of grasse and trees, is to expresse the decay of spirituall life, and moisture in all true Christianity: and that not onely in weake ones, as grasse; but in the strong, as trees: so, heere we are to search, agreeably to

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this effect, what is answerable to haile and fire. It is the fire of God his spirit, begetting in vs faith and loue, which maketh vs Christians weaker or stronger, according to the measure of grace giuen vs, and our growth therein: and that by the watering & moistening of sweet showers of grace, as dew vpon the mowne graisse, or raine on the thirsty ground. For of heate and moisture commeth all flourishing greenesse. Hereof it is, that so often, in Scripture, we are exhorted to edifie on another in loue. This burning heat did eat vp our Lord, and in it the Apostle butt: this fire of loue is the band of perfection, whereby we grow vp, as one man in Christ. And heereupon, are in Scripture, so many attestations to be like minded, and detestations of debate and diuision. Now when this fire of loue is turned into the fire of contention: then they, from whose mouthes should droppe, wisdom and refreshing showers, send out the cold haile of their owne affections and frosty showers of selfe-loue: which in place of comforting and nourishing the hearbes and trees, by wholesome word and sound example of life; in contrary, burne them quite vp, as doth haile and fire. This was the first euill, which entred into the Church, for the first degree whercof, the Church of *Ephesus* was taxed. Which degree betide growing, not only to coldnesse in loue, but also to fiery contention, and mixed with frosty haile, wrought this fearefull effect, and first step to antichristianisme, euen want of true religion, and of the life of God in a great part. This fire and haile, is said to haue bene mixed with blood, for that not onely this euill of fire debate beganne euen while as yet hot persecutio lasted against the Church by heathen Emperours; but also, for that it entred in the Church, in such degree as proceeded to cruelty and bloodshed. This euill, Satan laboured to bring in from the first times of the Gospell, but that the fire of loue & sweet showers held things Greene. The first that greatly kindled this flame, was *Victor* Bishop of Rome: whose fire headlines in a friuolous matter, had it not bene repressed by

Col. 3.4.

by the graue rebukes of *Irenaeus* Bishoppe of *Lions*, and *Policrates* of *Ephesus*, had made a great burning. *Eusebius* recordeth (*Lib. 8.*) of the persecution by *Dioclesian*, that it was a necessary correction of the Church, which had fallen to ouer great a custome of sin (see how greenesse was burnt vp) & whose pastors were begun to fauor of pride and tyranny (see the step to the next euill.) Thus wee see how the fire was euen mixed with blood: but soone after, how farre this fire brake out, vpon the first relaxation vnder *Constantine*, it is wonderfull: so as, if the prudent care of that Prince had not bene the greater, that first, and famous Councell of *Nice*, had bene a miserable prooffe of this fire: which beeing but restrained, there, for the time, how vehemently, to the disgrace of christianity, and burning vp of all true religion in the hearts of men, it brake out thereafter, is manifest in the story. So, as *Constantine*, in his Epistle to the Synod of *Tyrrus*, exprobateth to them, that he saw nothing in Bishops dealings but an ouerthrow of all religion. This, made *Nazianzen* to vtter that hard speech: *That hee neuer did see a good effect of any Synod*: because, in steade of the fire of loue, mixed with the sweet raine of healthsome doctrine, and spirit of Christian lenity, the fire of contention, and frosty hailestones of destruction ruled all. Yea, so farre heerein, were the Bishops carried one against other, as it is monstrous, what malice, falshood, and cruelty, they practised: so as in the times of *Constantians*, *Constantinus*, and *Valens*, the fire and haile were mixed with blood. This made still a decay of true religion both in small and great.

7 Vpon sounding of the second trumpeter, a mountaine of fire is cast into the Sea; whereupon the third part thereof becommeth blood, &c. Mountaines in Scripture, are put for high and proud States. Then a burning mountaine, is the fire of ambition, as the first was of contention. For, albeit contention ariseth of pride; yet at first, the debate was not directly for prerogatiues and

and places, as now, in this second euill is meant. Remember alwaies, as I touched Chap. 6. Sect. 10. and 15. that so, these euils are ordered, for course of time, as both the first holdeth on with the succeeding, and the succeeding, in time of the formers height, is begun to worke. This is cast in the Sea, whereas the first was on the earth: to note a decay in a higher degree then the first, as the sea is a higher and purer Element then the grosse earth. The first decay was of religion, in the hearts and liues of men. This second, is in the ordinary worship, which in great part now becommeth corrupted; and thereby, a great part both of common professors and Pastors, become dead in superstition. The creatures liuing in the Sea, are common Christians. The ships are the occupiers therein, designing Church-men; as is plaine Chap. 18. where *shipmasters, marriners and occupiers in the Sea*, bewaile the fall of the Whore. The first death was different from this. That, was in life and manners, objected to the widowes, 1. Tim. 5. and to the Church of *Sardis*, Chap. 3. 1. This, is of another kinde, objected to *Ephraim* by the Prophet. *When Ephraim spake there was trembling, but he is dead in Baal.* The allusion is to *Exod. 7. 19. &c.* When the waters are healthsome, all things in them liue, *Ezech. 47.* The loue of riches and honor is the root of all euill, which, while men lust after, they erre from the faith. To this euill, *Constantine* his preposterous zeale to indew the Church with riches and pompe, much helped. As the voice (then vttered, if their stories say true) did verifie. *Hodie seminatum est virus in Ecclesia.* The common saying is well known. *Ecclesia peperit diuitias, & filia deuorauit matrem.* And that, of *golden Bishops and treen Chalicees, and golden Chalicees and treen Bishops.* This fire of ambition, was much kindled in the hearts of Pastors, before the Councell of *Nice*, they beginning to fauor thereof (as saith *Eusebius*) before *Dioclesian* his time: but there was laid a ground of ambitious contention, by ordering the

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seates and prerogatiues of Patriarchs. *Ante Concilium Nicenum, ad sedem Romanam paruus habebatur respectus*, saith *Aeneas Sylvius* estfoones a Pope. What shamefull digladiations followed about dignity and priority of place, what bitter contentions about limits of Diocesses, would make any found hearted christian blush for shame to reade them. *Inlinus* Bishop of *Rome*, albeit topping a good cause, yet seeking therein the aduancement of his owne seate, is so checked by the Bishops of the East, as faine to yeeld to time (saith *Sabellicus*) the whole sway and maiesty of religion, remained with the Bishops of the East, till *Phocas* the Emperor restored it to *Rome*. It is shame to heare, how *Leo* Bishoppe of *Rome*, otherwaies a learned and wiseman, did chafe at the act of the Councell of *Chalcedon*, in fauours of the Bishop of *Constantinople*. How hardly did the Bishops of *Rome* take it, that it should be enacted in *Affricke*, that no appellation were made to them? what a stirre they made thereabout? impudently bold to falsifie the act of the *Nicene* Councell, for maintenance of their ambition: till by authentike copies from *Greece* their fraud was detected: and they but too meekly, admonished to beware, they labored not to bring into the Church *famosum typhum seculi*. The contentions of the Bishops of *Rome* and *Ra-uenna*, of *Milain* and *Papia*, would euen amongst secular Princes, bee counted detestable. The Patriarch of *Constantinople*, first vsurping the title of vniuersall Bishop, is worthily taxed of *Gregorie* Bishoppe of *Rome*. Thus then, while men were ambitiousslie seeking themselves, and carelesse of religion; corruption entred into the worshipping, in manifold rites and superstitious ceremonies: as euen diuers godly men in that same time, heauily regretted.

8. Vpon the third blast falleth a great starre, &c. Stars are Pastors of Churches. This great Starre is the type of great and learned Pastors: men of high account, yea

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and of great shining: but who fall from the heauen, (from the truth and true Church) and so, their shining which ought to haue beene cleare, gentle, and comfortable light becommeth like a burning Torch, noting fiery contentions and burning despite, as a blazing flame, in place of a pleasant calme, cleare light, *οὐρανίου φωτός*, Rom. 2.8. For this disposition in it selfe, and working the like in others. This starre hath the name of Wormewood as being in the gall of bitternesse, and making bitter. *Simon Magnus* is said to bee so, *Act.* 8.23. the Holy Ghost in that one Arch-Heretike, shewing the common disposition of all, as full euer of contentions and burning despite, which manner the Church of God hath not. The effect here wrought is, that this starre falling in the riuers and fountaines the third part, &c. Here is yet a higher degree of corruption, working on to the great euill. For Riuers and Fountaines are in a degree of purity and subtile Nature, aboue the Sea, as the Sea is aboue the earth. Now, as there may bee a decay of Religion in the hearts and liues of men (which is the burning of grasse and trees) the ordinary worshipping yet abiding pure and vnmixed with superstition; so may both Religion in men decay, and great corruption enter in the ordinary worship (the sea becoming in a part bloudy) and yet the fountaines and riuers (that is the Scriptures and interpretation thereof) abide sound, as experience teacheth, how many abuses will creepe in, & with custome take place, while yet both the word and interpretation thereof is vncorrupted. The teachers (who are also Wells and Riuers, bringing waters to the common Sea) teaching more purely then is the practise in ordinary worshipping. But when not onely corruption entreth in the common worship, but euen the Scriptures are corrupted with false glosses and hereticall interpretations, the fountaines being poysoned, and the riuers which should carrie douce waters to purifie the com-

common Sea, bringing thither bitter waters, and turning the sweet water of life to bee like these of *Serico*, & of *Marā*, then is the euill growne to a high and dangerous degree, and their multitudes, who for any blood in the third part of the sea, would haue liued, become dead in hereticall prauiry. The verity and accommodation hereof is more then cleare, as principally in *Arriu*; so in all the other Arch-heretikes of that time, men more learned then holy, and more quicke then modest, like blazing Comets corrupting the truth of doctrine in a great part. And therefore for the full perfection of euill in this kind, when not onely the third part, but wholly al both earth, Sea & fountaines shal be burnt, turned into blood, and made bitter, and all light eclipsed; the like type is vsed in the fift Trumpet, but with this notable difference, that that starre falleth to the earth, and so breedeth the mischief.

9 The fourth Trumpet bringeth a darkenesse in part vpon Sunne, Moone, Starres, day and night. A kindlie degree of euill to follow on the former: and therewithal noting yet a higher degree of Apostasie, and aduancement of the mystery of iniquitie, as the heauenly lightes are aboue fountaines and riuers. This is the type of darke ignorance, comming on the world, first in a great part. The former euils arose, more vpon contention, pride and bitter despite, then vpon ignorance (while men either not aduerting, or maliciouslie miscarried they tooke place) but now together with these, commeth also grosse ignorance in a great part, darkening all true knowledge. Christ is our sunne whom wee behold in the true light of his Gospell, whereof when the third part is darkened, so farre is our sunne darkened to vs. The Moone and starres are they in whose hearts God so shineth, as they are able to make the light of the knowledge of God, to shine in the hearts of others, in the face of Iesus. The day is that light, thus ministered from our sunne by these starres, wherein we walke,

who are children of the day, and not of the night. For starres here must bee considered, more as receiuing light from the sunne, they dispense it to vs, then for that they shine in the night. And here the night signifieth that light which naturall men who are not children of the day but of the night, yet haue in humane sciences & liberall arts (in comparison to the light of the Gospell, but a night of darkenesse) whereof now by this Trumpet came a great decay, as in story is mote then manifest. Now as these euils are said to worke but on the thirde part in each kind, to shew that the first degrees came on but in part: so as first the loue and life of God abode in the most part of the Church, as in the second degree, yet the most part worshipped purely: and in the third, held still the Orthodox faith: like as now in the fourth yet continued great measure of learning, both in diuine and humane sciences. Whereas, in the next Trumpet, all falleth to the height of euill, and a totall and common Apostasie is set downe. And therefore for preparation to it, a heauie warning is giuen of a triple woe. But this warning is by an Angell flying through the middest of heauen, and so farre remoued from the perception of earthly men, it being so farre and obscurely deliuered, as few were capable thereof, or aduerted it: see Chapter 14. and 18.1. Diuers learned and godly men, (of whome this Angell is the type) saw the mischiefe comming on through these euils mote and mote preuailing, and gaue warning of it, euen Gregory Bishop of Rome saw so much, and made him say, *Rex superbia prope est, & quod dici nefas est, Sacerdotum est paratus exercitus*, and vbi est ille *Antichristus, qui appellationem vindicabit vniuersalis Episcopi, & cui Sacerdotum exercitus paratus est ad assidendum eum? prope est & in foribus*. Hee did hit very right, for within little mote then three yeetes after him, his owne successor Boniface the third tooke to himselfe the title of *Vniuersalis Episcopus*, which all the succeeding Bishops retaine: and so

Lib. 4. Ep. 34.  
& Ep. 38.

so by suffrage of a most famous Bishop of Rome, they are that Antichrist.

## CHAP. IX.



Follow the heauier woes, denounced in the fourth Trumpet, to fall on the earthly sort, on whome are all these iudgements, from which the sealed ones are exempted. Of these three, the first is in this fift Trumpet: euen that huge mischiefe of Antichrist, to which height of iniquity, the former euils were als many steppes. The other two woes, following in the 6. and 7. Trumpets, are the consequences in God his iust indignation, of this great woe: the one, for punishment, to prouoke repentance in the 6. Trumpet: which being ineffectuall to conuersion, vpon obstinate impenitency, verse 20.21. the seuenth Trumpet bringeth the third great woe and last wrath, to Antichrists vtter destruction.

2 In this euill, are the origine whence it ariseth, and the euill it selfe, the origine, is first and secundarie arising of the first. The first is the fall of a great star from heauen to the earth, the type of Pastors of great marke falling from being heauenly, to become earthly, from the true state of Saints to the state of the world, and to the loue thereof: from light to darkenesse, from the keyes of the kingdome of heauen, to the keyes of the bottomlesse pit. Now as this fall was not in one instant or point of time (*nemo repente fit turpissimus*) but by degrees, so is it not to be taken of one man personally, but is the generall type of that euill, wherein Pastors falling, they became ignorant, and ministers of darke ignorance: out of which arose the mischiefe of Antichrist,

Antichrist and his poysonable Armie: the euill is the loue of the earth, where through cometh this change of Keyes, by an Apostasie and falling away of these who had bene starres of heauen and ministers of light, as hauing the keyes of the kingdome of heauen, to bee the ministers of other Keyes, euen these of *Gehenna*. This is that succession, and these are the Keyes, the Church of *Rome* and Bishoppes thereof so much bragge of, as this whole prophesie euinceth clearly. The secondary origine of the euill, is darkenesse arising through this fall and change of Keyes, and that in a strange degree; for this darkenes is nor in part, as that of the fourth trumpet, but it eclipseth all light, actiue and passiue, sunne and aire. Christ is our sunne, whose beames lighten our spirituall aire, whereby wee both walke in light, and draw in a pure breath for intertainment of our spirituall life. This by this darkenesse of the bottomlesse pitte, (which arose through that pastors falling to the loue of earthly things, lost the key of knowledge, and became Ministers of darkenesse) is wholly eclipsed, so as all the face of the visible Church is darkened, and common life in it corrupted. The euill of the third Trumpet, was by fall of a great starre, but that fell in the fountaines and riuers, so making them in a part bitter: but here the desire of riches and loue of the earth maketh all erre from the faith.

3 Of these beginnings ariseth the mischief, wherein are two things, the abominable Army of darkenesse poisoning all: and the head of so damnable a band, the Army is described, first summarily by their quality, and their annoying power, verse 3. Hereafter more at large, this their annoying power is expounded, and their properties, whereby they are inabled to the harmefull execution thereof, are declared. In all which is a most liuely representation, and most conuenient type of the *Romane* Clergy, who are euidently this army of darkenesse, whose monstrous swarmes nothing but hellish igno-

ignorance brought in the Church: as earthlinesse of great Pastours, brought the ignorance. Their qualitie, first is shewed, in that they are Locusts: both, for their swarming multitudes, and for their destroying and eating vpon all green *Nahum. 3.* thing in earth: as, who not onely deuoure the best of things belonging to this life, but also destroy all spirituall life in men. For their growth and successe in both see the Story and be amazed.

4 Their annoying power is summarily set forth, in that they sting as *Scorpions*. A venomous and bitter kind of Serpent, walking waikwardly, and stinging when it would appeare least to doe so. This their power (in the larger exposition thereof) hath this generall note, that it is limited and not absolute. The first point of their limitation is, of such as they are permitted to harme. The next is, in what degree they might doe it. As for the first, they are restrained wholly from hurting the sealed ones, of whom Chapter 7. Which restraint, is heere pertinentlie recorded, both to shew that this euill, is the height of that mischief portended in the 7. Chapter. Against which the elect were sealed: and also, to shew heere the truth of their preservation; and so, how it was, that Christ, in this totall eclipse of light by Antichrist his darkenesse, yet preserved a Church. Wherein yet, be not so grosse as to thinke that one number still of the same persons continued all that time. But it is to shew God his continuall course in helping his owne, all the time of this mischeife on the world. Observe heere also, that by grasse and trees, men are meant, as I shewed Chapter 7. And, as fitliest thus expressed, in the euill of locusts. Now, of these, in the first trumpet, onely the third part was burnt: heere all feeble this plague, except the sealed ones. The second point, in their limitation, is the degree of hurting. Wherein are two cautions. First, the quality of the harme permitted them to practise: and next, the time limited to their working. The quality of their harme is cleared by a diuers kind, from which they are restrained. For it is permitted them to torment

*The allusion is to Isai. 1. & 2.*



ment men but not to slay. This their tormenting, againe is cleared by a comparison, that it is such as ariseth vpon the sting of a Scorpion, that is so painefull, as death is more tollerable, as the effect thereof well sheweth. Now consider well, that this torment and plague is on the inhabitants of the earth, and, heere to be taken vp as God his iudgement on the world, whereof the true Church is free. And so, this army hath not power to slay: as neither, that way, plague they the men of the world, as doe the ministers of the sixth trumpet; who, both sting with poisoning tailes, and slay with heads, as hauing power in both. But, these haue their power in their tailes, onely to torment with poisonable sting, and not to murder openly. For otherwaies, as they are considered in their dealing against the Saints (which is not in this place) their blood is found with them: yea and all the blood shed on the earth: albeit not for direct professed power and practise of the sword: but, as on the Iewes came all the blood from that of *Abel* the righteous to the blood of *Zachary*: who, yet professed that it was not lawfull for them to put any man to death. This is heere put for an euident note of Antichrist his dealing: of purpose, to discerne this euill from that of the sixth trumpet: and that so cleerely, as it is wonder, how men of learning and iudgement could confound things so notably distinguished, and which can receiue no other accommodation. Now, that this their tormenting of men, is lesse tollerable then death. We know, that no vexation is comparable to that of a conscience, wherein is put the sense of God his terror and eternall wrath, if therewith the true remedy be not applied. For, as *Skin for skin, and all that a man hath he will giue for his life*: so life and all a man wil giue for his soule and the peace thereof, who once hath felt the terrour. For, a troubled spirit who can beare? and a good conscience is a continuall feast. But all the doctrine of the Church of Rome, is such as putterh in this sting in the conscience, whereby the torment is bred, but neuer applleth the true remedy: But such

Chap. 18. 24.

Math. 23. 35.

John 18. 31.

Job. 2. 4.

Prou. 18. 14.

Prou. 15. 15.

such baitard cures, as augment the anguish. Heereof it is that superstition is most basie and restless. For, *Heemul- Psa. 16. 4. tiplieth his owne sorrow which offereth to an other God.* Hence arose, painefull pilgrimages, deuoting to sacred warres, Kings bequeathing their Crownes: husbands their wiues and children: wiues their children. Hence were so many erections, and fond donations for soule Masses: if so be after death they might finde that repose and comfort, which they neuer felt in their life. Heerefore is this vexation fitly compared to the stinging of a Scorpion, most painefull of any. How many strange policies and treacherous deuises (as of walking spirits, and forged miracles) these Locusts haue practised, and still doe, to subdue to themselves the consciences of men and hold them in torment, is more then manifest. And by such as they haue stung deeply, it is that ordinarily they acchiue all their desperate Treasons and murders of Princes: *Acts*, forsooth, of such merit as will obtaine heauen to a person otherwaies condemned. And what is it; that vpon this presumption, the tormented spirit will not runne to? what a strange practise is that (amongst many moe) of the Iesuits with their nouices in their chamber of meditations?

Thus is the quality of their harme. The time limited to them so to torment the world, is *Five monethes*. In which, for ought I know, the mind of the holy Ghost hath bene highly mistaken of all men. For cleering then, of an obscure matter; In this whole booke, are but seuen times recorded. That of tenne daies, Chapter 2. That of halfe an houre, Chap. 8. This of five monethes, heere. That of a yeere, moneth, day, and houre, in the sixth Trumpet. That of fourty two monethes, Chap. 11. and 13. with which, that of 1260. daies, Chap. 11. and 12. And of a time, times, and halfe a time, Chap. 12. are all one. That of three daies and a halfe, Chap. 11. 9. And that of a 1000. yeeres, Chap. 20. Of these, all found interpreters, (for how maliciously the Romans, to obscure cleere story, doe expound them, shall appeare after) fall to one of two

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opinions

opinions. Some taking these times indefinitely. But, while they bring no reason, why such and such, are put of the holy Ghost for indefinite times, they rather cut the knot then lose it. Others, and some of the most learned, take these times for definite, in exact calculation, but that they are not to be taken in propriety of speech, except the last: and that by a Prophetical frame of speech, a day is to be taken for a yeere, and so by consequence, a moneth for a moneth of yeres, and a yere for a yere of yeres. But in my iudgement, there is hercof, neither ground nor example in all Scripture. The 4. of *Ezechiel*, whereon all this opinion is builded, yeeldeth to it no ground at all. Where God commanding the Prophet, in a typical action, to expresse the long rebellion of the people, being impossible to doe it so many yeres: that some analogy at least, might bee, hee biddeth him lie so many daies: and therefore the interpretation is added, that a day was inioyned him for a yere. But that in any part of Scripture, calculation of time, either prophetically foretold, or historically recorded, is thus expressed, I see it not. That place *Nom. 14. 34.* maketh lesse for it; God shewing but the analogy of his iudgement to the peoples rebellio: whereon, if any thing of this sort might be built, it should rather seem that a yere were for a day then a day for a yere. Now, vpon this weake or rather no ground, to infer, that as a day in Scripture, is found put for a yere; so heere by consequence, a moneth is put for a moneth of yeres, and a yeere for a yeere of yeres: without so much as a shew of example; for me, I thinke it too great licence in interpreting God his Oracles. As for these places in *Daniel*, where yeeres seeme to bee, by daies, calculated: they are of the most learned, taken in propriety, and the accommodation of story fitly giuen. which maketh me much maruell, that an exceeding learned man, euen so, interpreting *Daniel*: yet in his notes vpon this place, for warrant of the other interpretation, should say, *apud Danielem passim*. And for what reason shall

shall daies in *Daniel* be taken for yeeres in other places, more then Chap. 10. 13? that he counteth yeeres by the hebdomades, and onely Chap. 9. it strengtheneth their opinion nothing. For, in the common vie of Hebrew speech, hebdomades, are no more properly of daies then of yeeres, but alike of both, as the count falleth, either for the sabbath day or sabbathicall yere, whether common in the seuenth yeere, or great in the Iubily: and, as in the 9. Chapter of *Daniel*, the matter evidently sheweth the account, to be of yeeres, so Chap. 10. 2. (where doubt might haue troubled the Reader, with an apparent strange thing, if they had beene taken of yeres, as in the former Chap.) hee addeth the interpretation for a cleare distinction. If it had bene the purpose of the holy Ghost, through all the rest of this Prophecie, to set downe in these formes of speech, the exact supputation of time: I see no reason why in the last, of a thousand yeres (which only of them all, is to be taken definitely, and for great reason, as shall be shewed) hee should haue altered his ordinarie manner of stile. This wrong conception of these times, hath marred all the accommodation of this Prophecie: making euen notable learned men, and who otherwaies haue had deepe insight in these mysteries, to iumble and confound distinct matters; while still, according to this forelaid prejudice of definite calculation, they apply things, but giue no satisfaction: and the matter here handled, and the manner of leading, being opened vp, will shew cleerely, how by this prejudice, they haue plaide, both before themselues and others, great blockes, to impede a cleare way. This time, then here, of *five moneths*, is to be taken indefinitely, and put here, for a consolation: to shew, that this terrible plague, should not alwaies preuaile ouer the world. But besides this, we must finde out some reason agreeable to the maiesty and wisdom of the holy Ghost, why this time, in this place, and the other, in their places are taken of the spirit, more then any other time. As for that of tenne

daies, Chapt. 2. it is easie, by common frame of Scripture speech, both for time and number. The parents of *Rebecca* intreated her abode *tenne daies*: *Iacob* his wages were changed *tenne times*: *Wisdom* strengtheneth more then *tenne Princes*: *Ruth* to her mother in law, and *Elkana*, to his wife, were better then *tenne sonnes*: *tenne Virgins* haue *tenne lamps*: and Chapt. 11. the *tenth* part of the great City falleth: *tenne men* take hold of the skirt of a *lew*, and many such. So as for this number, or of seuen, in matter or time, the ordinary vse of Scripture answereth. The reason of others is more difficulte, and most of all, that of this time here put: why it is (seeing this euill of the fifth trumpet, is all one with that beast which worketh 4 2. moneths, Chap. 13. All which time accordingly, the heathen trod vnder foot the holy City; and the Prophets prophesie in sackcloth 1260. daies, Chap. 11. and the Church is so long, fed in the wilderness, Chapt. 12.) that here, to the Locusts should bee attributed *fine moneths*: a time, through all this booke, no where else recorded. And this is indeed wisdom, for perceiuing whercof, we must vnderstand, that as all the types, yea and frames of speech in this Prophesie, are from the old Testament; the collation whereof, bringeth to both great light: so these times heere, are put by allusion to the like times there: not onely to shew, that these euils should haue an end, as had the others: but also, by the same time attributed, to take vp the conformity of ease, in things here prophesied, to those, to which, the same time in the old Testament is giuen, for more cleare light in both. And to stirre vs to aduert this purpose of the holy Ghost in vsing these times, not onely is the same time, but also the same speeches put: to moue vs to the collation of things, and so, therein to finde, both great light, and delightfull satisfaction. Now then, albeit this time, as the others last mentioned, bee of the working of Antichrist, yet the euill here, hath a farre different consideration from the same euill, where the other times

times are thereto attributed. Here it is deliuered to our consideration as the plague of God vpon the whole world, from which the sealed ones (the true Church) are free; as the other times are attributed to it, it is put, as the wrestlings, sufferings, and troublesome state of the true Church, vnder, and by this euil are to be considered. Therefore to the euill here such a time is giuen, as may leade vs by the like time and like frames of speech ioined therewith, to find out and consider such a like ease in the old Testament, of a generall plague on the world, which yet the sealed ones escape; that by comparing, wee may finde what a huge wisdom here in two words is comprised. Now in all the story of old, no such ease occurreth, but onely the deluge of *Noah*, in all things semblable to this. That was the onely generall plague wherewith euer at one time the whole world was punished: and this darkenesse of Antichrist is a spirituall plague, ouergoing once all the Christian world. In that onely they escaped whom God sealed vp, and inclosed in the Arke (the type of his true Church) here none escape but the sealed ones who are on Mount Sion with the Lambe, while all the earth follow the beast. That plague ouerwent the earth by opening the fountaines of the great depth, *Abyssus magna*, *Tebom Rabbah*, & of the windows of heauen. This by fall of a star from heauen, opening the bottomles pit, & smoake bullering out therat, ouergoeth all. That by degrees grew, till at length, it ouerwent the highest mountaines *fine times three cubits*: this by degrees rose to ouerwhelme sunne and aire. These waters preuailed ouer the highest mountaines *fine times thirty dayes*, that is *fine monethes*: this euill growing by degrees to a height, shall haue a time of preuayling, and obtaining place ouer all. These waters preuailed not still, but after an hundred and fifty dayes, that is, *fine monethes*, they beganne peece and peece to decrease, til at length the earth was dried, the Arke opened, and the closed and sealed vp ones came forth, and replenished

the earth. This euill after a time of preuailing ouer all, shall abate, and by the light of the Sunne of righte-ouinesse, and wind of God his mouth by degrees bee consumed, as by degrees it did grow, and the true Church shall breake forth, the Tabernacle of Testimony shall bee opened in heauen, and these 144000. hid ones shall become a number innumerable with palmes in hands. And as *Elizabeth* the mother of *John Baptist* bearing the reproch of barrennes, hid her selfe *sine Monethes*, thereafter to appeare with big bellie: so in this preuailing euill of Locusts, and their King *Abaddon*, the true Church as barren shall lurke *sine monethes* (that is, for a time) to breake forth thereafter big with child. Of these, who should bee preachers of repentance from Antichristian workes, and forerunners of the Lord his last comming, as *John* was of the first. Finally, as the waters of *Noah* was such an euill, as neuer shall come againe, and thereof the Rainebow made a Seale: so the darkenesse of Antichrist once dispelled shall neuer againe ouergoe all: for hee must goe to destruction. And for this it is, that agreeably thereto, the great Angell comming to his ouerthrow in the next Chapter hath the Rainebow about his head. Now weigh what plenty of light and depth of wisdom lyc hid in these two words, of *sine monethes*, which the spirit repeateth twice, of purpose to waken our negligence, to take it vp. Of the other times wee shall speake in the owne place.

6 This was the generall note of their limitation. Now follow the properties of these Locusts, whereby they are able to vexe: first, they are like horses, not common horses, but prepared to battell, lusty, fast, strong, and fierce, ouercomming all opponers. Hereto they are strengthened by vsurped spirituall authority, expressed in Crownes, which are neither vpight in forme nor matter. With this is ioyned hypocrisie; for they look like men, who measure their affaires by iudgement, as full

Luk 1. 14.

Gen 9. 11.  
Isai 54. 9.

full of reason and humanity. For simulate modesty and simplicity, and for force of alluring inticements, they haue haire like women, with faire and flattering speeches, deceiuing the hearts of the simple, and prouoking to spirituall fornication. But vnder this, they are cruell deuourers, as hauing teeth of Lyons, deuouring widowes houses vnder colour of long prayers, whiles within, they are rauening Wolues. They are armed against all inuasion, hauing priuiledges and immunities from all secular power, shaking their tippets on Kings, as being onely subiect to their King *Abaddon*. Now al these make their inuasions terrible to the greatest, they being therefore like horses and chariots rushing to battell, and it is well knowne, how the contesting with them hath often brought Princes to the pinche of their estates: and their daily treasonable bloody attempts and suggestions against the liues of Princes, proue this clearly. All this is effectuate by the stings in their railes, that is, their poisonable doctrine: *The ancient and honourable man is the head, and the false Prophet teaching lies is the taile*, *Isai 9. 15.*

7 Thus is the Armie. Their head is described, from his state and his name agreeable thereto, his state is, that he is their King, euen setting himselfe vp against the great King, *1. 2. Thess. 2.* the quality of this his Kingdome is shewed, in that hee is the Angell of the bottomlesse pitte, that is, the Diuell his Lieutenant: for to him *the Dragon giueth his throne and great authority*, *Chap. 13.* Hee is the man of sinne. His name, fit for such a King, is destroyer, both for destroying the faith of others, and for that hee goeth to destruction, *Chapter 17.* *Paul* calleth him accordingly, *1. 2. Thess. 2.* &c hee goeth: *1. 2. Thess. 2.* *Chapter 17. 11.* It is wonder, in so clear consent of scripture, how any learned could doubt who here is described, Hee is so called both in Hebrew and Greeke, to shew that hee shall bee no proper head

Joel 2. 4-5.

Chap. 16, 16

head of Iewes or of Gentiles: but a common deceiuer of both Iew and Gentile professing Christianity, and whom, at length, both Iewes conuerted to the faith, and Gentiles shall know, and call the Antichrist, when the place of his foile shall bee called in Hebrew *Armageddon*: for euen in this, that hee shall bee so called in Hebrew, is implied a prophesie of the conuersion of the Iewes, as in the same sense, Chap. 1. with *amen* in Greeke, is put, *Amen* in Hebrew.

8 This is the first great woe, now said to bee gone, & the second to come anone, in respect of their description here, not that for euent in time, this woe was fully past before the beginning of the next, as is euident by the end of this Chapter, where, after the description of the sixth Trumpet, the impenitency of men still continuing in Antichristian works is shewed: so as the first woe holdeth on all the time of the second, and this second woe had his beginning soone after the open beginnings of the first; God so punishing sinne by sinne, & according to the growth and induration of men in the first impietic, giuing the more free scope to the second, till desperate obstinacie bringeth on the last woe and final wrath; for as the woe is not said to come till the height thereof, at least in such degree, as wherefore it may iustly bee esteemed the sorest iudgement in the time, albeit in some degrees it hath bene working on before: so the next woe coming in such height, as the former, in comparison is not so much felt, the first is said to bee gone; and that wee may take vp this course and reason of God his working, the sixth Trumpet hath this singular in it, that vpon the sounding thereof, commandment is giuen to loose the foure Angels, &c. and accordingly the Ministrie of the sixth Trumpet performeth, onely to shew, that the plague therein was in God his iust indignation, the punishment of Antichristian Idolatry; if so be, therby men could haue been moued to re-

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pent before effusion of the last wrath: but they persisting notwithstanding in obstinate impenitency, the great Angell in the next Chapter sweareth final ouerthrow. And this is the reason of that which this sixth Trumpet hath in it, singular from the former; so wisely is this prophesie penned.

9 In this sixth Trumpet then are the euill, and the euent. In the euill, are noted how it is brought on, and the particular description of the mischiefe. It is brought on by commandement from Christ, who is the golden Altar, to the Angell of the sixth Trumpet; the tenor whereof is to loose the Ministers of this woe, for working of it. The reason hereof we touched. The Ministers of the woe, are the heades, and the destroying armie. In the heades are noted their number, condition, place, and end of loosing. In number they are foure, as a number competent, yet not for that respect which is of the foure, Chapter 7. (for the foure corners of the earth) for this plague goeth not so wide, being but against the third part of men (a cleare distinguishing note of Mahometisme from Antichrist) but here, they are foure, for all occasions, as the other were for all places: and therefore foure times are put (an howre, a day, a moneth, a yeere) not to designe the space of this woe's durance, but to shew that these were ordained, and in number competent, to execute God his wrath at all occasions, short, or long, as God should bee stirred to indignation, and send them forth. Agreeable hereto the commandement commeth from the foure hornes of the Altar, to shew Christ his sufficiencie of power, to raise vp instruments of his iustice according as by the sinnes of men he is prouoked. For, from this Altar both the prayers of Saints, goe vp before God, and the fire of vengeance is powred downe on the world, Chapter 8. this maketh the allusion, and conueniency in number of foure Angels, foure hornes, foure times.

10 The condition of these heades is, that they are  
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bound, whereupon is the commandement of loosing; this sheweth the severity of these foure Angels of wrath, in that they are bound vp as ragefull beasts, and giueth certaine expectation of cruell effects, they being loosed. God his patience is here also noted, restraining his iudgements, till the wickednesse of men extort them from him. These foure Angels are the heades of the Mahometane and Turkish Armies. Not for so many heades in propriety, as many vainely vex themselves to finde out, but for the reason aboue touched; who how they were tied vp at *Euphrates*, that is, restrained in the East parts about *Babell* and *Persia*, partly by their owne intestine discords & wars, partly by some great victories of Christians, from working this horrible desolation which now vpon this their loosing ensueth, is cleare in the story. *Mahomet* arose soone after the open and auowed beginnings of Antichrist, and spred his poyson, aduancing it so with fire and sword, that in short yeere his Successors ouerranne all *Arabia*, *Egypt*, *Africa*, *Spain*, and *Persia*. This swift course was after tied vp; (as the commandement of loosing them from their binding necessarily implyeth, shewing that both before this they were, and from raging tied vp) for a good space, till at length Turkes ioyned with Saracens, and becoming one people, and of one poisonous religion, vpon huge encrease of Antichristian impiety, they gotte free scope from *Euphrates* in God his iustice, to slay the third part of men, from which kind of working the Locusts were restrained,

11 Thus are the heades, their army is described from their number, kind, disposition, horrible effects, and power of working, their number is huge, to shew their innumerable forces, wherein the Story is cleare. Their kind is that they are horsemen: both because their chiefe forces consist of such, as also to shew their fiercenes and irresistible inuasion. Their cruell disposition is expres-

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sed, in that their habergeons were of fire, brimstone, & Iacynth. For when the Scripture describeth horrible executions, it is ordinarily by fire and brimstone; and ascending smoake, as in the Psalmes and Prophets often. Now brimstone inflamed, yeeldeth both a flame and a smoake of a Iacynth colour, and accordingly they are here put, to shew in these a bloody disposition to worke vtter desolation, like that of *Sodome*. For this, their horses also are said to haue heads of Lions, to designe open rage and professed cruelty, whereas the Locusts couered their Lions teeth with faces of men, and haire of women. Fire, smoake and brimstone are said to come out of their mouths, not onely to amplifie this their cruell disposition, as breathing nothing but vtter desolation; but also to shew their facility of destroying all thinges, as with a breath or word. The third part of men are said to be destroyed by them, to shew according to the Phrase aboue in the first foure Trumpets, that this plague should not ouergoe al, as did that of the Locusts, but yet should worke a horrible and great vastation, conueniently to their cruell disposition, set forth in three things, & this effect is most euident: for neuer any conquering people before them wrought such desolation as they in the parts which they haue ouerranne; so as in the most plentifull and best peopled parts of the earth, they haue scarce left so many villages, as were sometime famous Republickes. These are their effects. Their power of working is both in their heads & tails, for they haue also tails like Serpents, stinging: all the power of the Locusts was in their tails, at least by them they wrought all, that is, by poisonable doctrine, therefore they pretended no power of open murdering men of the world: but these haue power both in heades and tails, that is, both by their policy and gouernement they vse and profess plain hostility and practise of the Sword, and also by their false Prophets they sting as did the Locusts, poisoning also with false doctrine: so manifest a note of

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distinction is put here betwixt these woes, as they could not haue beene mistaken, if forelaid preiudices had not forced the wresting of cleare things to wrong accommodations.

12 Thus hath beene the euill, the euent is obstinate impenitency, and induration of men in Antichristian workes, which are here so plainly set downe, as any hauing eyes may see, whose impietie hath loosed these Angels, and whose obstinacy still maketh them to preuaile; and so by iust consequence, albeit to them directlie was not permitted to bee open murderers of men, yet that with them truly, is found all the blood shed upon the earth. Chap. 18. 24

## CHAP. X.



As the sixth Scale, besides the own proper effect gaue a preparation to the seventh, by a summary view of the whole effect thereof in the seventh Chapter: so here the sixth Trumpet (besides the proper woe of it in the four destroying Angels from *Euphrates*, and their Armies of desolation in the end of the last Chapter) maketh way now in this and a good part of the next Chapter, to the effect of the seventh Trumpet, and last woe: which, impenitency now iustly bringeth on. Now all this preparation, euen to the blowing of the seventh Trumpet Chapter 11. 15. albeit it be to cleare the way, yea, and hath some no small beginnings of that great woe, which by the seventh Trumpet is fulfilled, yet it is comprehended vnder the second great woe according to their distinction by Trumpets: because euen in the height of this second great woe, these degrees towards the last, were working. So wisely and artificially is the

the course of this Prophecie led forward, and parts thereof clearely coupled together. This preparation then, for Antichrist his iust and full ouerthrow, vpon obstinate impenitency against the punishment from *Euphrates*, is by a magnifike description of that great partie who foileth him: and of the meanes of his victory. The party, is Iesus Christ, heere typically set forth (as alwaies throughout this Prophecie) not according to the verity of his person, but to expresse his operation in this worke. His meanes of victory are, the little booke opened, and the bold and powerfull preaching thereof: and that, for *Finishing the mystery*, in the full ouerthrow of the enemies, and perfecting the Church in all grace; heere as a prepared Bride for her husband: whereto, hee sitteth apt instruments, who by diuine motion, studying diligently the Scriptures, preach euery where the Gospell. So, as by the true rule rightly applied, the true Church of God is discerned from the false: and light growing, Antichrist his kingdome is in a degree, shaken, and beginneth to fall: and in the seventh Trumpet is vtterly and for euer destroyed.

2 Wee haue, then in this Chapter, the comming of the great personage performer of this worke, and the end of his comming: For effectuating wherof, prophecy is restored. This great personage, is that stronger one then Satan, who foiled him, and now, after a sort returneth to ouerthrow the beast of his power, the Angel of the bottomlesse pit, king *Apollyon*. In this personage, are to be obserued, whence he commeth, the forme of his person, and his actions. Hee commeth from heauen, as the aduersary came out of the bottomlesse pit, not in propriety of speech, as if he personally descended: but that he, who through antichrist his darkenesse was not seene, now againe sheweth himselfe. As, God is said often, in Scripture to depart or hide, and againe to shew himselfe. The glorious and magnifike forme of his person is shewed in a note of diuine maiesty, that he is *seated with a* March. 21. 29.

Exod. 40. 34 *clouds*, Luke 21. At the erecting of the tabernacle, a cloud filled it. So also, *Salomon* his Temple, *The Lord hath said he will dwell in the cloud*. Hee gaue his presence to Israel in the wilderness, in a pillar of a cloud. Hee maketh the cloudes his Chariot, and he went vp in a cloude. Secondly, he hath the Rainebow about his head, as he, whose presence bringeth peace: the raies of his face imprinting the seale of peace in the darkest soule and most cloudy conscience. The shining of the Sunne against a cloud maketh the Rainebow. So Christ, whose face shineth like the Sun in his strength, Chap. 1. being clothed with a cloud, hath conueniently a Rainebow about his head. His flesh is the vail covering his Deity, whereof the manifestation therein, maketh our peace. But heere specially, hath hee the Rainebow about his head, as comming now to dispel the great deluge of Antichristian darkenesse: which shall neuer againe ouerspread the face of the Church, more then the waters of *Noah* shall the earth: giuing thus a sure pledge of serenity, Chapter 9. Section 5. Thirdly, his feet haue two notes. They are pillars, and they are fire. The first, for stable firmnesse and solide strength, wherein hee now commeth both to stablish his Church in peace, and to tread downe all his enemies. The fire, sheweth with light and purity, dispelling darkenesse and purging all vnclean-  
 Cha. 11. 3, 7, 8. nesse, yet fiery affliction conioined, in this conflict with  
 Chap. 13. 7. & Antichrist: against all which notwithstanding, his Church  
 Cha. 14. 12, 13. should stand stable as the *Pillar of fire*. He hath fourthly in his hand, a little booke open. This is the weapon of his victory. It is little, in comparison to Antichrist his great booke of humane Traditions, vnwritten Verities, Apocriphe Scriptures, Decretals, Canons, and manifold Legends, all ioined and equalled by them in their practise, at least, with this booke. It is open for that cleere vnderstanding of holy Scripture which now Christ should bring: whereas, in Antichrist his darkenesse, the same was buried in ignorance, which, with them is the mother of deuotion, it being held capitall for common laicke men  
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to read Scripture in vulgar tongue.

3 The actions of this great personage, thus furnished, are in his gesture and in his voice. His gesture is, that he set his right foot on the Sea, and his left foot on the Land: as he who hath power ouer all creatures. Who stablisheth the mountaines by his power, and appeaseth the noise of the Seas, the noise of the waues thereof, and Psal. 89. 9. the tumults of people, Psal. 65. His right foot is set on the Sea, as whose rage is most terrible, and the left, on the earth, to shew that he is sufficiently furnished with all strength, and accordingly vttereth it, as for the parry opposer is requisit. In the 13. Chapter, to expresse Antichrist his estate, two beasts arise, the one out of the Sea, the other, out of the Earth. These he commeth to vndoe, and conueniently therefore setteth his feet in this manner. So is his gesture. His voice, is a loud cry. Wherein, as the little booke is the weapon of his warfare, so the vse and welding of it, is heere expresse; to wit, Preaching. Whereof to shew the boldnesse, his voice is compared to the roaring of a Lion. And to expresse the power, and that, perfect, accompanying the bold Preaching of the Gospell now restored, seuen thunders are said to speake. As at the going out of the Gospell in the first scale, the first beast hauing the face of a Lion, *Spake like thunder*: So, now at reuiuing of the Gospell to Antichrist his ouerthrow, it shall be accompanied with boldnesse and perfection of power. *The great Angell comming downe to fight for Sion and the hill thereof*, Isai 31 4. Now, consider that Christ is heere described according to his vertue working in his seruants: whose voice, if it be his, is bold and powerfull, If their voice be, as it ought, the eccho of his cry, it will be like thunder. For thunders speake as he roareth Amos 3. 8. and except he roare, no thunder vttereth any voice. His sheepe know his voice and not the voice of a stranger. All this is, to shew, that the ministry of the Gospell, through the power of Christ accompanying it, shall consume Antichrist to powder. That notable things were vttered by these



these Thunders, *John* his readinesse to write, argueth cleerely. From which hee is staied by commandement, not to write, but to seale and close vp what they had spoken. Wee must be sober, and contented with what it pleaseth God to open, as not able at all times to receiue all things. I doubt not, but now in cleere manifestation of Antichrist, these thunders haue beene, and are still thundering that openly, which heere for the time was sealed vp. But, for this time their speeches haue beene, as I thinke, so plaine, as Christ thought not meete to put in register. For these mysteries are (as it becommeth) so deliuered, that the wise, in time, shall vnderstand them, but the wicked shall do wickedly. To them things are spoken by parables, that, hearing they may heare, and not vnderstand, and, seeing they may see, and not perceiue. That these speeches were vttered, and yet closed vp, was partlie, for *John* his particular information and strengthening. As to such effect, God in reuelations, sheweth to his seruants of high imploiment, sometimes, more then is either, lawfull or possible to vtter. And truly, I am of this opinion, that none can be an able minister of the Gospell, who, for his owne both light and feeling, hath not more then he can publish. It is partly also, for all readers and hearers of this Prophecie, to expect and aduert, in their time these thundering speeches: as to the praise of God, we now doe cleerely. For, that heere Christ commandeth to seale them vp, and that, heereafter in this Prophecie (which is but one continuall trance) they are vttered, I neither see any reason of it, nor any place yeelding any probability that so it is.

4 Thus is the great personage instructed with his weapon, the word, vnderstood and preached in all boldnesse and power. The end of his comming thus instructed, is to *Finish the mystery of God*, and that without longer delay or protraction of time: So, as vpon the sound of the seventh trumpet, and in the daies thereof, all shall bee accomplished, whatsoeuer the Prophets had foretold either

of the destruction of the enemies of the Church, or of God his plentiful mercy and grace, in her deliuerance, and her goodly, gracefull, and peaceable condition thereupon. For this is the mystery of God, which in the daies of the seventh Trumpet shall bee fulfilled. Which trumpet as it hath begunne to blow long agoe, and (praised be our God) we see the effect of it in good degrees advanced: so how long it shall blow, God onely knoweth. This alwaies is certaine, that Antichrist his destruction, already begunne, shall hold on to euermore; neither shall he recouer strength. As also the increase of light and grace towards the Church, shall continue, till Antichrist being ouerthrowne, and the *Iewes* ioining to the faith: the iniunction of a gracefull and peaceable state heere, as a Bride prepared for her husband. This to be the minde of the Holy Ghost, the whole course of this prophesie sheweth evidently. And the many goodly promises of the Prophets gathered together in the Church her description, Chap. 21. and 22. proue cleerely that therein is the mystery of God fulfilled according as hee foretold, *By his seruants the Prophets*. Now, the things in this Chapter, and to the 15. verse of the next, hauing such congruity of argument with that of the seventh Trumpet and last woe (as whereof, they are not onely the preparation, but euen such great beginnings) yet notwithstanding, they are deliuered vnder the sixth trumpet, and second great woe. Because, albeit it be true that these Trumpets no more then the scales or Viols be put for knots and periods of time exactly cutted, but for distinguishing diuers matters: yet thus farre in them, time must be looked to, that they fall out in course after other, as they are heere ordered by the Spirit. For, though the euill of the sixth Trumpet was euer in time of the fifth: and the euils of both fifth and sixth Trumpets hold on in some degree in the beginning, yea a good space of the seventh: yet the world, felt first, the fifth Trumpet, and woe thereof; whereupon, the sixth Trumpet and second great woe, insuing, albeit the first woe ceased not, yet

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when the world felt most the second, as in the height of it, being then the most sensible plague, all evils and punishments whatsoever of whatsoever kinde, are ioyned with the greatest woe in the time. And thus is it, that albeit these beginnings of Antichrist this fall heere, and to the 15. verse of the next Chapt. agree, in argument with the matter of the seventh trumpet: yet, because these beginnings & first degrees fell out in the greatest height of the second woe, and were yet of no such weight or measure as the worldly sort and Antichrist, feeling a heavier woe vpon them, did so much regard: therefore they are put vnder the second woe and sixth trumpet. But when these small beginnings grow on so farre as Antichrist and the worldly sort following him, become first afraid, Chapt. 11. 11. and vpon the seene danger of his kingdome already begunne to fall, then falleth to count light of the other woe in respect of this: then is the seventh trumpet saide to blow and the second woe to be past, the third now comming in place. And this order of deliury, which the spirit vseth, as it is exceeding artificiois and pleasant, so being well aduerted, it bringeth great light and satisfaction. Now, because this end, of this great Angel his descending, seemeth incredible, Antichrist and his kingdome being so strongly settled, as the ouerthrow thereof appeared impossible: the great Whore presuming thereupon, to sit still as a *Queen*, and to see no mourning: therefore, that the promise may be the more sure, it is confirmed by an oath. Wherein, for instruction, are to be obserued, the swearer, his gesture, the forme of oath, and the point sworne.

As we haue heard the end of this great Angel his descent, so is shewed how this end is effectuate. And this is, by fitting and preparing fit instruments thereto: who are stirred vp by diuine inttigation, to take the little booke from him only in whose hand it is open, to eat it vp, receiuing in their hearts all God his words, &c. *Ezech.* 3. 10. This eating hath a double effect in the eaters, of

sweetnesse and delight in the mouth, and of bitternesse in the belly; that so they may be meete for that effect set downe in the last verse, where is the interpretation of all this signe. Shewing in *Iohn*, (who here, is the type of these whom Christ shall thus, and to this end, stirre vp) that, for raising againe the true light of the Gospell, and by the powerfull and wide preaching thereof, gathering of his Church and defeating darkenesse: hee will raise first in mens harts a loue of knowledge, and of the booke of God, who thereupon, by his motion shall study the same most diligently, as eating it with appetite: and shall finde in studying it, exceeding sweetnesse and spirituall ioy to their soules: and letting it as it were downe in their stomachs, and filling their bellies with it, they shall bee so filled, as not able to containe it, they must burst forth; though the preaching thereof beget them of the world great trouble, and many teares. For all this frame of speech, see *Ezech.* 2. and 3. and *Jerem.* 15. and 20. and withall, obserue herein the distinct degrees of a true inward calling, whereof none can be lacking in the true minister of Christ. First, a loue of God and of the knowledge of his word, begotten in the heart by diuine motion. 2 A heart to pray for light. 3 A diligent and carefull study of Scripture. 4 A sweet delight and taste found therein of spirituall ioy to their owne soules. Now all these any good Christian may haue: but, to make a Pastor, thou must also find the last, that is, bitternesse of belly. The accommodation of this is so cleare in story, of these, whom God thus first stirred vpe to the loue of learning, and by whom the true light both of diuine and humane sciences was restored, so as Antichrist was discovered and noted for the *man of sinne*; that it needeth not here to be enlarged. Reade the story and accommodations of Writers on this place.

## CHAP. XI.



Here, the effect in some degree is shewed, of that which typically was spoken of *John* in the last verse of the former Chap. in that the little booke, being eaten, giueth to the eaters, a faculty to discern the true Church from the false; by assistance and instigation

of the great Angel who giueth it. And this is, by applying the rule and measure thereof (sound and straight as a reede, strong, apt, and maniable as a rod, and as *Aaron* his rod, which deuoured the rods of the Inchanters) whereby the body of the true Church is found to bee small, as the Temple in comparison of the Court and City: and hid, as the Temple, wherein none entred but the Priests, as a small center in the midst of a large circumference, and closed vp within it. The Ministers in number few, beeing but two, the smallest of numbers, and yet sufficient for witnessing of a truth. In calling, witnesses, and of diuine things, being Prophets and standing before God. In condition, afflicted, as doing it in sackcloth, in much heauinesse and many teares. In this condition, yet hauing great and diuine power: towards the Temple, dispersing plentie of grace as oliues, and true light as candlestickes: and outward, hauing vengeance in readinesse against all disobedience, as *Elias* and *Moses*, hauing, nor vsing, against their enemies, no armour but spirituall, and that for the space of a 1260. daies, al the while the Gentils occupy the Court and holy City and tread them vnder foot, that is, all the time, Antichrist possesseth the name and title of the visible Church (defacing and downe treading therein true worshippe) which therefore is cast out, and hath not with God, the account of his true Church, now onely closed vp within the

Exod 7.12.

Deut. 17.6. &amp; 19.15.

Iohn 8.17.

the Temple. The frame of speech is from the *Iewes* Temple, thereby to expresse the condition of the Christian Church, vnder and within the compasse of Antichrist, vsurping the title, and glorying in multitude and visibillity: who therefore, after the same frame of speech, hath with his false Church, the name of *Gentiles*, obtaining a good space, the whole City & Court of the Temple; euen that beast, who worketh 42. moneths, Chap. 13. All which time, God had his owne Church, albeit small and not scene of men, euen within the bowels of the Antichristian vsurpation, as the Temple is within the City and Court. Which true Church, hee intertained in the life of God, by a hidde, but powerfull dispensation of grace, of a secret vnknowne and small number of true Ministers. Whose state and condition, in course of time and Antichrist his opposition, is threefold. First, they prophesie long and powerfully, and albeit in sackcloth, yet without bloudshed beeing hid in the Temple. Secondly, the Angel of the bottomelesse pit, King *Abaddon*, smelling them out, they are openly murdered, and cruelly and barbaroullie intreated, euen with applause and congratulation of the world, in all parts of the Antichrist his power (*the great City*) so as they seemed to bee vtterly vndone and extinguished: and the earth, and earthly men thereupon, reioysed as freed of them, who by the light, reprocued their darke workes, and thus tormented them: not as the Locusts tormented men, Chap. 9. But as *Elias* and *Micheas* did *Ahab*, *Jeremias*, the Land; and *Amos* Israel. Thirdly, the spirit of life from God, which neuer can be killed, (for the truth can neuer be bound) raiseth them, that is, others, hauing the same spirit and power: who stand vp on their feet, that is, stoutly and vigorously set themselves to fight against Antichrist, so as hee shall then beginnet to be afraid, and his former great mirth shall be troubled: and that so much the more, when hee and his sectators shall see (to their great both grieve and feare) these few, hid,

Chap. 14.3.

In orbe Roma.  
no qui sunt Ci-  
ues sunt Roma-  
ni. Lex Anto-  
nini Pij. Bodin  
in metho. histo-  
ria. cap. 6.

N 3

afflicted.

See Chap. 12,  
Sect. 8.

afflicted, slaine, & mocked ones, (of whom, they thought they had beene rid for euer) by diuine calling, called vp to heauen, that is, separated from the fellowship and all communion with Antichrist and his earthly sort, to bee, with account & protection acknowledged and *seene* the true Ministers of God his true Church, which now, from vnder Antichrist his darkenesse (vnder which it lay vailed as the Temple within the Court) shall become visible, in a degree euen to the enemies. Whereupon immediately, ensueth a great commotion and stirre: so as a part of Antichrist his kingdome falleth, and the power thereof is much impaired, by ouerthrow of a great number and conuersion of others. And thus, way is made to the seventh trumpet; wherein, not a part, but all *Babel* falleth an eternall fall.

2 Consider now, how distinctly and clearly heere, Antichrist his whole dealing in the diuers degrees thereof, and the true Church her case all the while, is euen painted out before the eyes of any that is not blinde. So great light commeth by the little booke eaten, and rod applied. The first of the three conditions was, of the Church before this time of application of the rod, but the measuring and finding it out, is of this time. The other two conditions, come now, vpon this applying of the rod, by such as through eating the little booke were inabled thereto: which Antichrist perceiuing, they are killed and lie dead, &c. And as, for course of time and story, this Chapter is orderly put, so also exceeding pertinently for order of matter. For where, by the restoring of prophesie, in the last Chapt. it might bee presumed that no true Church could bee before, seeing, that where no prophesie is, the people perish; and this doubt, might greatly trouble the resolution of a godly soule: for clearing this doubt, and shewing how alwaies, euen in the midst of Antichristian darkenesse, when no such thing appeared to the eyes of men, yet the rodde rightly applied, made the applyers to see, that God alwaies had  
a true

a true Church, in which was a dispensation of grace, though vnseene. And this Church breaking out, first in few, and outwardly weake persons, albeit it receiued so hard entertainment by Antichrist, as it seemed euen vterly extinguished in the rising; yet still it preuailed by euident degrees, till manifestly at last the Temple was *opened in heauen, and the Arke of the Testimony seene*. The accommodation hereof sheweth it self: and the two last cases are so much the more cleare, as they were *seen*, and are of recent memory. To cleare the first state and secret dispensation of grace, and light when it appeared impossible, a speech is taken from *Zacharie*, and hauing allusion to the Temple of *Ierusalem*, as hath all this *Alle-Zach. 4.* gory. For as light in the Temple by burning lampes of the Candlesticke, was ordinarily entertained through bringing in oyle, dayly to keepe them burning; so the Temple being closed, and not onely the City, but euen the Court of the Temple (except through which no passage was thereto) being possessed and trod downe so long of the Gentiles; it might appeare impossible that any light could bee preserved in the Temple; thus closed and compassed. Therefore in this estate God compareth the Ministers of grace to two oliuetrees growing vp by the sides of the Candlesticke within the Temple, and letting drop from their branches oile in the lamps. Oh, how sweetly the spirit expresth that which the foolish world can neuer learne, while still they cry, where was your Church? *Neither by an Armie, neither by strength, but by my spirit, saith the Lord.*

3 For more clearing of this matter, as before, Chapter 9. in the time of *fine Monethes*, the state of the Locusts and their working was much cleared; so here, to the whole rage of Antichrist, during which, the Lord had still his owne witnesses, a time is attributed, that by comparing the places and cases from which this time is taken, and to which the holy Ghost here purposely alludeth, wee may learne great wisdom. And to Iesaians here.

hereto, wee haue not onely the like time, but also the like speeches: the spirit as it were pointing to vs, whether hee will haue vs to goe. The time then attributed to Antichrist his whole rage, is forty two monethes, all one with the 1260. dayes of the two Witnesses prophesying (to shew that all that time God had them, and continually, therefore is the time counted by dayes) and all one with the *time, times, and halfe a time* of the woman her abode in the wilderness, Chapter 12; all alike making vp halfe a weeke of yeeres, or three yeeres and a halfe. And thus the spirit counting one and the same time, by all the spaces of time, yeeres, monethes and dayes, to shew evidently, that the yeeres are of monethes, and both yeeres and monethes are of dayes, as also that the dayes are properly to be taken, it is wonder, how learned men could haue so farre mistaken them. Now in all the Scripture wee shall not find a condition of the Church, with any circumscription of time answerable in condition, and points of Antichrist his dealing, here pointed at, (that is, wherein the true worship is so defaced, as in place thereof, a false worshippe is erected, and truth trod vnder foot) but the two here alluded to, as in the speeches brought hither from both is more then manifest, of *treading vnder the holy City, prophesying in sacke, killing with fire, shutting of heauen that it raine not, &c.* The one is of the time of *Elias* his lurking and famine vpon *Israel* three yeeres & a halfe, when God his worshippe was ouerthrowne, his Prophets killed, and worshippe of *Baall* erected, no true Church appearing to bee left in *Israel*, euen to the Prophet; who yett all the while *tormented* the aduersaries, no rain coming but at his word. The other, is that of remouing the dayly sacrifice by *Antiochus Epiphanes*, and the abomination of desolation, set vp in place thereof for a time, *times, and halfe a time*, *Dan. 7.25.* so long our Sauiour vnder great affliction and contempt preached in the dayes of his flesh, euen halfe a weeke, and was cast out

1 King. 17. 1.  
Luk. 4. 25.  
Iam. 5. 17.  
1. Kin. 19. 10.

Ioseph. lib. 1. de bello Iudaico.  
Dan. 12. 7.

out of the Synagogue: the Priests, Scribes and Pharisees all the while obtaining the name and account of the true Church. To the second condition of these witnesses in this whole rage of Antichrist, are attributed, *three dayes and a halfe*, that is halfe a weeke of dayes, as the whole is of yeeres: onely to keepe thus the allusion to the halfe weeke: but so as therein to imply this consolation, that howsoeuer the whole time of Antichrist were long, which yett should haue an end, as had these miserable times of *Iezabel* and *Antiochus*: and that all that long time, the true witnesses should bee in affliction and heauinesse: yett that time of cruell and open murthuring, and barbarous ferity should bee but short, as is halfe a weeke of dayes in comparison to half a week of yeeres. And this in story is most cleare, For as their cruell and open murthuring beganne with the reuiuing and new breaking out of the Gospell, what time Sathan was loosed the second time, Chapter 20. And the beast became of his colour, Chapter 17. So, as the truth preuaileth by increase of light, they are faine to relent though nothing in malice and rage, (which groweth more and more, they euen blaspheming and gnawing their tongues for sorrow) yett from vnbrideled libertie, in murthuring the Saints in this degree. To the last condition is attributed no circumscription of time, because it is the beginning of that victory to the Saints, & fall to *Babell*, which shall haue no end of time. For right vnderstanding of these times, see more Chapr. 9. Sect. 5. as likewise for this, that here is said (*The second woe is past*) see, there Sect. 8. Now here is well to bee considered, that what in this Chapter is shewed of Antichrist his rage against the Church, and her suffering by him, is here handled, but by the way, and not of purpose, to shew that Story (which cometh in the 12. 13. and 14. Chapters) but onely so farre as was requisite for clearing the story of the witnesses, how the world is plagued by

by them: which is here the scope of the spirit, See vpon Chap. 14 Sect. 10.

4 Thus was the sixth Trumpet, and the second great woe, followeth the seventh: to which we see how faire a way is made in the sixth; to make vs vnderstand, that euen in time of the second woe, and greatest height thereof by the Mahometanes let loose againe from their binding; this last woe was working in such degrees as haue beene shewed; as in like manner in the sixth scale was giuen a view of the mischiefe of the Trumpets, to learne vs, that euen then, before the ouerthrow, and shaking of the Empire, the mystery of iniquity was working. And in all God sheweth his power and prouidence, that euen with the sinne and wickednesse of men, hath his iudgements preparing long before, for their due punishment in time. Now matuaile not that, here that which is to the Saints, chiefe ioy, is a woe to the World: for our victory is the worldes ruine.

5 Vpon the blowing of the seventh Trumpet, the effect thereof is, in the rest of this Chapter, summarily denounced, by a gratulatory song of praise of the Church to God for the ioyfull effect to them, though wofull to the world, which now they pteconceiue is to ensue. And this effect summarily here denounced, is through the rest of all the Propheticall narration expounded at large. The summe and matter of their song, which stirreth them to thanksgiuing is in this, that God now raigneth. And this raigne is cleared by two great effects, the one is the destruction of all enemies, the other is a sequell hereof, the good estate of God his children, the time of whose reward now is come. The Iustice of God in the destruction is shewed, in that these enemies were angrie, and had in their fury destroyed the earth, and murdered the Saints: so as now God had iust reason to be angry in his course, and to iudge and reuenge his dead fully on the world, by prosecuting still

still his, now begunne wrath and iudgements against the aduersaries, till they be closed vp in euerlasting torment: and redressing the estate of his Church in continuall deliuerance and encrease of grace, till as a Bride fully prepared, shee be receiued to glorie; all being here performed now in the dayes of this Trumpet whatsoeuer by the Prophets was foretold, either of the Church her perfection in grace and peaceable state, or of the enemies destruction. And this is that finishing of the mysterie sworne, Chapter 10. this is that vengeance promised to the slaine soules, in the 5. Scale, but which they were to attend till the rest of Saints were slaine: and this the Gentiles in their anger hauing performed (hauing trod downe the holy City, euen that beast that worketh forty two monethes, making warre with the Saints, and ouercomming them, Chapter 13.) Now the Lord cometh in great indignation to repay the world their cruelty. This double euent thus denounced, is by signe also forthewed, to signifie the rising of the Church in great light and deepe sight of the most hid mysteries, the Tabernacle is open in heauen, and the Arke (which stood in the most holy place) is openly scene. Here is a great degree of knowledge. In the end of the sixt Trumpet, was a great measure, euen that first visible separatiō from *Babel*, and her earthly ones, when to the witnesses it was said, *Come vp hither*: but her clearenesse of light is aduanced greatly, and the truth hereof is euident All praise to him who hath taken his Kingdome; for since the seventh Trumpet began to blow, the Antichristian kingdome thinketh light of the sixt Trumpet, and now this is their heauiest woe, as wil appeare in the effects of the Vials; but it is our song. The signe of the other effect, in the destruction of the enemies, and God his horrible iudgements to that end, are thunderings, lightnings voices, earthquake, and much haile See vpon Chapter 4. Sect. 10. thus, *Babel*, whereof, but the tenth part fell, at the first essayes, in the time of the sixth Trumpet, now at the

Ier. 6. 16.

the sound of the seventh, taketh a totall ruine, as did *Ierico* at the seventh Trumpet, for to that is the allusion.

## CHAP. XII.



He seventh Trumpet sounding, the effect thereof was summarily foreshewed in a congratulatory song, & signes expressing the maine points of the event to ensue, in the end of the last Chapter. Now hence through this Booke (to the generall conclusion of al) that is largely and particularly expounded: in the story of two *great wonders or signes in Heauen*. The first in the 12. 13. and 14. Chapters: the other thence to the end. The first signe or wonder hath the story of the enemies, and condition of God his Church oppressed by them, & in some degrees coming out vnder that bondage. The second hath the story of full victory, in the perfect overthrow of the aduersaries, and the Church her goodly and gracefull state thereupon. The first in the 12. 13. and 14. Chapters, is of one time with that story, which in the fixe seales and fixe trumpets of the seventh hath beene shewed: but yet is not the same. And where it would appeare to haue but one and the same matter, yet the purpose and respect of handling is much different, whereof see more vpon Chapter 14. Sect. 10. And here this Narration commeth exceeding fitly, both for time and matter. For time, because, albeit it be of things fallen out before the seventh Trumpet, yet so cleare a sight of them was not got, till vpon the blast of it the Tabernacle of testimony opened in heauen, afforded to God his children a more plaine sight of the enemies, their course & successe of working. For matter, because, that vpon the

the sounding of the seventh Trumpet, so great a ioy of the Church vttered in such a song, vpon preception of so great a deliuerance to her selfe, and destruction of her enemies, requireth for cleare vnderstanding thereof, and how great the worke is, that these enemies be knowne, and their dealings: and to endear the more to the Church her owne deliuerance, that her troubles and wrestlings with these enemies bee also seene: that so, both the equity of the former iudgements, and specially of this last and finall wrath to come on them, may bee cleare. Till now the Story hath beene of wrath vpon the world, from which the sealed ones were free, the Church her sufferings nothing, or but sparingly touched: the Story of the Witnesse, Chapter 11. being deliucted but as they were a Woe vpon the world; but now in these three subsequent Chapters, the Story of the Church her sufferings, and of the parties by whom, (vpon whome, and for which came all the former woes, and now finall wrath is denounced) is most pertinent-ly, both for time and matter inserted. The not aduerting of this purpose of the holy Ghost hath bredde to many in reading this Booke great obscurity, while they tooke not vpper the sweet and plaine way thereof, so ledde, as falling in againe, in the end of the fourteenth Chapter, to the point where it left in the end of the eleventh, (for inserting of this necessary Story) the summary execution is, their preponed of that which in the end of the eleventh Chapter, was summarily denounced. And so in the second *great Wonder or Signe seene in Heauen*, throughout the fifteene, sixteene, seuentee, eightene, nineteene and twenty Chapters, this effect of the seventh Trumpet, as touching the destruction of enemies, and Church her victory is largely expounded, and in the twenty one, and twenty two, as touching her gracefull and peaceable state thereupon.

2 The first wonder or signe is double, according as therein the enemies inuaders, and partie assailed, are expressed. The party assailed is the woman and her seed, first and last. The assailing enemy, is the Dragon, by himselfe openly, and by his Lieutenant, the beast of his power, covertly. Against the woman and her first seede, is set the Dragon, directly in this Chapter. Against her in her other seed, the beast of his power, throne and authority, in the next Chapter. This is that warre proclaimed in Paradise. In this Chapter are; first, the description of the parties by their habit, and disposition to doe. Secondly, the euent; which maketh way to the next enemy in the next Chapter. The party assailed, is the woman, in habit clothed with the Sunne, treading the Moone, crowned with twelve Starrs. In disposition of present endeuour, big with child, traouelling, pained, and crying through paine. The assailing party, for habit, is a great redde Dragon, hauing seven heads crowned, tenne hornes, and a taile. His endeuour to doe, is, he casteth stars from heauen with his taile, and standeth before the woman to deuoure her child with his head.

3 The euent hereof is (according to the ordinary forme of Scripture) first Summarilie proponed in the 5. and 6. verses. And next, thenceforth more largely cleered. And this euent is double. The childe is borne and exalted: and the woman flieth. In the summarie proposition of this double euent, the childe his quality, dignity, and exaltation to high estate is proponed: and the womans flight, by the place, whither; her condition in it, and time of this her condition, is described.

4 Hauing, thus summarily in the 5. and 6. verses, proponed this double euent: he sheweth after, how it fell out, and by what meanes. And first how it came, that the childe so narrowly watched, and by so strong an enemy, yet, nor onely escapeth, but is exalted to great honour. This, of the childe commeth by a great battell in heauen. wherein

wherein are the Captaines of either side, their Armies, and the euent of the conflict. The Generall Captaine of the one side is *Michael*: his Armie, are his Angels. The Captaine and Army opposite, are, the Dragon and his Angels. The euent of their conflict, is, the Dragon is foild, and the degree of the foile is, that he and his Angels are so dejected, as they haue no more place in heauen. This is cleared by two contrary effects. The one, in the heauenly Citizens of ioy: the other, in the Dragon of rage. The ioy of the heauenly Citizens is set forth in their song of victory: which victorie, is amplified by the greatnesse, cruelty, subtiltie, malicioulnesse, enmity, and peruerse diligence of the Dragon, who is overcome: by the noblenesse of the victorie, for the price of it: by the Souldiers constant suffering to attaine it, which endeareth it the more: and lastly, by the miserable condition of the earthlie sort through this his foile. Thus, is declared how the childe escaped, and was exalted. Next is shewed, how the second part of the generall euent, that is, the womans flight, did come. The Dragon his rage for his foile, and misgiuing endeuour against the Childe, stirreth him to persecute the woman. Thereupon shee flieth, being helped thereto by the meanes given her of two winges, Of that great Eagle. And her flight, heere, as before in the summarie proposition, is cleared by the place of her retreat, her condition there, and the time thereof. This rage of the Dragon against the woman, hath two degrees. The first is, hee persecuteth her, wherethrough shee is brought to flie, by the meanes given her of the winges. The second degree is, his endeuour, for her ouerthrow in her flight: shee floud cast out against her. This double rage is eluded; the first, by the wings; the second, by the helpe of the earth, which swalloweth the flood. This generall euent of all this misgiuing endeuour against childe and woman, worketh in the Dragon increase of rage, whereby he is stirred to make warre against the rest of her Seede. Against these (hauing misgiuen in his open dealing



ling against her first seede) he stirreth vp that beast, whose rising and working to behold, *Iohn* standeth on the Sea shoare.

5 I haue ioined together, and at length, the resolution of this Chapter, the mistaking whereof, in my iudgement, hath marred all the accommodation heere, and much obscured all the rest of this Prophecie. The right accommodation shall yet bee the more cleare, if wee obserue after what manner, in this Prophecie, the holy Ghost describeth the enemies of the Church, and whence the whole frame of speech, in this Chapter, is taken. First, then, the course of the Church her sufferings, and her enemies, by whom, is framed to the course of the old Testament: wherein, the first great enemy was *Phaaro*. The second great foe was *Babel*, and these Beastes in *Daniel*. Of which, the last extreme enemy, was *Gog* and *Magog*, euen the Kings of *Syria*: and of them, mozt of all, *Antiochus Epiphanes*. To these their enemies, and the old Churches sufferings by them, that heere in the story of the Christian Church her foes and sufferings, the Spirit alludeth, it is most cleare. To moue vs to compare and finde not onely light heere, but to see also that these former were stamps of greater things to come. Now all the speech of this Chapter, is from the state of the Church in *Egypt*: which, in her infancy there, was as a woman big with childe, and crying through cruell burdenes: *Phaaro* that great Dragon, euen that great *Leniathan*, first wrought, wisely with them, as with his taile, and next stood cruelly, ready to deuoure all her *Mule Children*. But *Michael* fought for them, and in the blood of the lambe, they overcame, and all the first borne of *Egypt* are slaine. The Church flieth, as carried vpon *Eagles wings*, to the wilderness where she is fed with *Manna*. In her flight, the Dragon *Phaaro* minded to haue drowned her in the redde Sea, but the earth helped her: for earthlie *Phaaro* and his earthly Army dranke vp that floud. And all this is to make vs vnderstand, by conformity of case, that heere

*Ezech* 48. &  
49. & *Dan* 7.  
& 11.

*Psal* 74. 13. 14.  
*Itai* 51. 9.  
*Exod* 1. 10. 16  
*Exod* 12.

*Deut* 32. 11.

here, the first great enemy and sufferings of the Christian Church, in her infancy are set forth.

6 The woman, is the Primitiue Apostolike Church, glorious in the cleare light of the sunne: & righteousness, whom she put on for her wisdom and iustification. Treading all borrowed, spotted, changeable, transitory and light things vnder foot: glorying onely in the light ministred by the twelue Apostles, which is her crowne. Shee is big with childe of all peoples, whom she was begetting to God, through obedience of faith in Christ. For her great troubles and sufferings, she is said to be in traouelling and to cry of paine, traouelling in birth of all nations, till Christ should be formed in the. The speech is fro the Prophets, with who it is ordinarily in this sense.

7 Now, against this woman, according to the old warre proclaimed in Paradise, is set in apparance, a very vnequall match, but that *Michael* fighteth the battell. This aduersary, is Satan. (for so the spirit interpreteth verse 9.) Hee is a great Dragon, for great malice, force, and subtilty. He is red, for his cruell and bloudy disposition: as who was a murderer from the beginning. Hee hath seuen heades and tenne hornes (the armes of *Rome*) because of this the Diuell his fury, against the Primitiue Church, the Emperours of *Rome* were the instruments and executors. And therefore, to shew *Rome* in that state of persecuting Emperours, the heades are crowned, for an euident distinction of *Rome* then, from *Rome* thereafter in the beast. The heads and hornes are put in both, that we may know what state the spirit designeth: but by the different note of these heades and hornes. To take vp the different time, and condition in time. Against the Primitiue Church, the Diuell, albeit working by *Rome*, is made the direct enemy, because then, Christianity was directly oppugned, and open rage practised against the name of Christ: Heathenisme, and worship of Diuels, plainly maintained. From which open dealing and licentious murdering, Satan being ty-

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Chap. 22. 14.

*Itai* 54. 1.  
*Mich* 4. 10.

*Ioh* 8. 44.

Chap. 17.

Chap. 20.

ed vp afterwards by power of the Gospell : hee dealt more couertly by the beast of his authority, vnder name and profession of Christianity, and pretence of Christ his power, deceiuing men of the world : till, after a thousand yeeres, the reuiued light of the Gospell breaking out a fresh, and discovering the deceit of the beast, hee is so chafed, as hee falleth to murdering of Saints. In which respect the Dragon is said to be loosed the second time, Chap. 20. and thereby the beast falling to open murther, becometh of his colour, Chapter 17. Of these heades and hornes, see vpon the 13. and 17. Chapters.

8 This Dragon then, imploiyeth head and taile, that is, cruelty and lies : for, hee was a lier and murtherer from the beginning. By his taile, that is, by his alluring deceit, whether effectually error, or deceitfulnesse of honours, riches, and worldly lusts, hee insinuateth himselfe amongst these, who seeme shining starres of heauen, and draweth them to fall from light and grace, and to become earthly : such as goe out of the Church (that is heauen) but were not of it. Marke alwaies, that Satan his first attempt against the Church, is with his taile amongst the starres. Thus he stirreth his taile. With his heads, that is, his power and force, hee setteth himselfe, first, against the childe, to deuoure him in the bearing. Whereby, the fury and rage of Satan, by the *Romane* Emperours, to keepe the Church of Christ from rising, is signified : notwithstanding whose malice and cruelty, the childe, and a *man childe* (alluding to the story of *Egypt*, and also, for that, as Christ was in person, and as the paschall Lambe, and other expiatory sacrifices of the flocke; so all Christians, in Christ Iesus are consecrated as males, for perfection of strength and spirituall vigor) is borne, that is, the Church is brought forth to the partaking of the honour, first proper to Christ, and in him to all his members. *To rule all Nations with a rod of iron*, Chap. 2. 27. And not onely thus brought forth, but, in euident

Isai. 66. 7.

Psalm. 149. 9.

dent presence and power of God ruling in and amongst them, established here in earth against all Satan his fury, and visibly separated to God, from the rest of the world ; becomming Kings and Priests to God, in Christ : so as, according to Christ his owne prediction, the sonne of man was seene come in his Kingdome with power, by his Church raised in the world. The throne, as the iron rod, is first and properly Christ his right, but it is also the honour of the Saints in him, to whom hee giueth a Kingdome, as he hath receiued one of the fathers : and to whom he giueth to sit in his throne, as he ouercame and sitteth in his fathers throne. For euen here, we sit with him in the highest places. So the taking vp of the childe, is the erection of the Church amongst men visibly : in that same sense that the two Witneses were bid *come up hither*, Chap. 11. And the casting of the Dragon from heauen, is all one thing with this. For the exalting of the childe, is the deiection of the Dragon from heauen : and the deiection of the Dragon, is the vptaking of the child. Satan is said to be in heauen, when, so by lies and error he hath preuailed in the visible Church, as no apparant, or very small face thereof is seene. Like as the Church, is in the earth (*euen where Satan his throne is*) when it is so compassed with error and ignorance, as it appeareth Chap. 2. 13. : not, till it be said, *come up hither* : that is, till God, by purity of worship and open profession thereof, make his true Church visibly separated from the contagion of the worldly sort. And euen in this case, Satan is deiection from heauen, and sent amongst his owne earthly ones. He is said to fight in heauen, when by slight and might, he laboreth to keepe downe so the true Church, as it can not bee discerned from his company : and is deiection thence, when truth openly in the Church is maintained, so as he can haue no place for dominion, but amongst the children of disobedience. For beeing cast out of men, hee goeth madlings in the swine of the world, and shut out of God his house, he furiously mistrāmeth his owne : putting

John 17. 23.  
Chap. 3. 11.

Chap. 2. 13. :

Mar. 5. 8.

putting forth his rage where hee may, seeing hee cannot where hee would. *Woe to the Inhabitants of the earth.* This is it, which maketh, that where euer the Gospell is purely preached, there immediately by Sathan are raised stirres and tempests. For, while hee brooketh all peaceably, hee is at ease: but when that stronger commeth, who spoileth his house, then hee chafeth and becometh mad in his Instruments. This euent Christ in these same words foretelleth; so as we need not doubt of the right sence. Now is the *iudgement of this world, now shall the Prince of this world bee cast out.* And in another place speaking of the effect of the Gospell truly preached. *I saw Sathan fall from the heauen like lightning.*

Luke 11.21.

Iohn 12.31.

Luk. 10.18.

Dan. 10.21.

9 This victory is by *Michael* and his Angels fighting in heauen, that is, by Christ who is *Michael our Prince*, and the Angels of the Churches, Apostles, and faithfull Pastors fighting by the powerfull preaching of the Gospell against Sathan & his Ministers of darkenes, heathen Philosophers, heretikes and all such: for Christianity, is a warfare against Principalities and powers, & against beasts, wherein we must all fight the good fight of faith; and strue for that victory which standeth in saluation of the elect from God in Christ, and in the foile of Sathan, and that by the blood of the Lambe, apprehended by true faith in the word of Iesus his Testimony, with perseuerance, and a ready offering of liues for his honour.

10 Now Sathan so dejected in rage, that thus against all his endeavors, the Church riseth, setteth himselfe to cruelly persecute the same. For except in distinct considerations, the woman and child are all one: but that the holy Ghost will thus expresse, how Sathan first by craft and cruelty laboured to destroy the Church in the rising that it should not spread: whereof misgiuing, and shee multiplying wonderfully, hee inforceth still thereupon ragefull persecution. The first and second both are more then cleare in the persecuting Emperours, and state

state of the Church in that time. Now this second endeavour against the Church is eluded, and the woman retired from his fury, but yet so as shee goeth to the *wildernesse*, this is to shew, how by the protection & maintenance of *Constantine* the Great, and his Successors becoming Christians, and who according to the Phrase of the Prophets, are called *that great Eagle* (as the doubled Article *τα εἰς τα μεγαλη*, and *Constantine* his peculiar surname, *μεγαλος*, proue clearely) this open and furious persecution was stayed, the *soules receiuing long white robes*, Chapter 6. but yet so as the great honour and riches, wherewith as with wings hee vpon good intention endowed the Church, as an occasion to make her flie to the wildernesse, all true and sincere religion, by degrees decaying in the visible Church. And so by Sathan his craft (who now is bound vp a thousand yeers) the beast stealeth in and sitteth in the Temple of God. The true Church in the meane time lurking in the wildernesse, as *Elias* in the time of famine: and no more any face of true worshippe appearing, then was in Israel that while; or then when the dayly sacrifice was removed, and the abomination of desolation erected in place thereof for *a time, times, and halfe a time*. Now, this flight was not in an instant, but by long and yet sensible degrees. And therefore wee haue an other degree of Sathan his fury against the woman, after hee seeth her so furnished with wings, as he (being now chained Chapter 20.) could no more persecute openly, or come at her. *Hee casteth a great floud out of his mouth after her to drowne her in her flight.* This must bee a filthy floud which springeth from so foule a fountaine. Hereby then is meant not onely that inundation of barbarous Nations, which in Sathan his intention no doubt were set forth to drowne the woman: but also all these poisonable heresies, whereof vpon this restraint he spued out an Ocean: both which by God his prouidence turned to the destruction and punishment of the earth-

Chap. 11. Sect.

3.

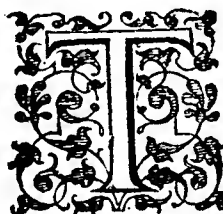
Dan. 7.25. &amp;

12.7.

ly sort. For the bloody Romane Empire was ouertur-  
ned by these Nations; and the wicked of the worlde  
poisoned with these heresies. Thus, then Sathan misgi-  
uing of all his attempts against the woman and her first  
seed, and finding so little successe in open dealing, from  
which also hee is now bound vp: hee prepareth a beast  
of strange working to deceiue the world, and to make  
warre against the seed of succeeding times. Whereof  
Chapter 13. So as the whole summe of this Chapter is  
this. Sathan (seeing the Primitiue Apostolike Church  
by the cleare light of the sunne of righteousness mini-  
stered by the Apostles, wherby all borrowed, spotted &  
transitory light was trod vnder, like to bring Nations  
to the obedience of faith; and so, to bring forth a church  
in the world, as hee who had long miscarried all men,  
was now by the light of the Gospell to be deiectioned from  
his place) hee vseth all both craft and violence to im-  
pede the successe of the Gospel, and notwithstanding it  
is so fruitfull through Christ his power, and endeauour  
of faithfull Ministers, that *the sonne of man cometh in  
his Kingdome with power, and Sathan is dethroned.* This  
maketh him in ragefull despite, not onely to raise terri-  
ble broiles in the world to the *earthes great woe*, but to  
enforce also cruell persecution against the Church: a-  
gainst which shee is armed with *that great Eagle his  
wings*, so as Sathan is restrained from open rage. His next  
endeauour therefore against her, thus protected is by  
inundation of barbarous nations, and poisonable here-  
sie to drowne her: but this the Lord turneth on the  
world; yet so as the Church goeth to the wildernes and  
lurketh. Where-through the Beast in the next, Chap-  
ter stealeth in to occupie City and Court, *Chap. 11.*

## CHAP.

## CHAP. XIII.



Hus was the open rage of the  
Dragon against the Woman, &  
her first seed: now followeth his  
couered dealing against her seed  
of succeeding times, by the Vi-  
car of his power, described in this  
Chapter, from his quality, that  
hee is a beast: origine, that hee  
riseth out of the sea, and earth, in  
distinct consideration: shape exceeding monstrous, ha-  
uing seuen heades and ten horns, as had the Dragon:  
but other wayes busked, as hauing his hornes crowned,  
and on his head, the name of blasphemy: in body like a  
Pard, footed like a Beare, and mouthed like a Lion.  
Besides this, hee hath for right discerning of him. two  
notes of great marke. The first is, his great power and  
authority, as Vicegerent to Sathan in his *power, throne,  
and authority.* The second is, that one of his heads ha-  
uing beene deadly wounded was cured againe, where-  
through, all the world astonished at the beast of so great  
maiesty and vnmarchable power, worship him and the  
Diuell his aduancer.

2 These two notes, and effect thereof, thus summarily  
proponed, are from the first verse, throughout the chap-  
ter expounded more largely, and first, this his authority  
practised in two mischieuous effects, the one of speaking  
blasphemies, and the other of doing what hee list vncon-  
trolled. This double authority is cleared, first by the  
time thereof, forty two moneths, and next by the pra-  
ctise of it: his speaking of blasphemies against God, his  
Church and members thereof. In his doing are noted,  
what it was, making warre: against whom, *the Saints: &  
with what successe, that hee ouercame them.* Thirdly,  
how

how largely this power was extended: *Ouer euery Tribe, Tongue & Nation*. Through al which he obtaineeth, that al follow and worship him (the elect onely excepted:) a case so dangerous and fearefull, as a warning is, *Epiphonematically*, set downe to all of attention: and therewith, a consolation, vpon two reasons. First, that according to the generall law of God his iustice, whereby euery oppressour is oppressed, and the slaier slaine, this beast should come to destruction. Next, that it pleased God thus to trie the faith and patience of his Saints.

3 His second note, of his deadly wound cured againe, how it was, is shewed by a new vision of an other Beast, rising from the earth: in all outward semblance, like to the Lambe, and pretending simple his power, but that his speech was like the Dragons. This Beast his actions, and end thereof, are first summarily proponed: in that he did all that the first beast could doe, before him: and to this end, that all the earth might worship the first Beast in the state of the cured wound. Then is expounded, how he effectuath this great point. To wit, by signes and wonders which were permitted him to doe, and thereby to deceiue the earth wherein, he seemed to match *Moses* and *Elias* in master points. That, whereto by all this deceite, hee induceth the earth and men thereof, is to make vp the image of the Beast, which had the deadly wound and liued. Which he worketh so luckily, that hee giueth spirit and speech to the Image: and obtaineth thereto worship of Nations vnder paine of death: and subiection to receiue the Beast his marke in worke or profession, as his proper good, and: and vnder paine of confiscation of goods, and interdiction of all humane commerce, that all, of all estates, rankes, and conditions, should receiue his marke, or beare his name; or, at least, be accounted of his number: so, making vp the whole body and frame of his Kingdome. Which in respect of the number of his name, comprehending all the sorts of his followers, will appeare (to any, who is not indued with heauenly wisdom to count

count it) so large, so faire, so perfectly and proportionably builded and stablished, as he will vndoubtedly bee ouercome thereby. And yet, who is wise to count it, will find it to be but a man his number and none of God his building. And the number to be counted, is 666.

4 That these beasts are the state of Rome, all sound Interpreters agree. But in what time, and of what policy, there is great disagreement. That which hath bred greatest difficulty in accommodation, is, because that the two Beasts heere set forth, are taken of all men to bee diuers, or at least, of diuers time and condition: whereas they are both one. And are heere distinctly and diuersly set downe by the spirit, onely for cleere explication: as in the deduction shall be made plaine. The common opinion, that the first Beast is the heathen state of Rome vnder persecuting Emperours, and the second, the Popedome, cannot consist with the cleare notes of this first Beast, proper to Popedome. The first note, is the attire of his heads and hornes. Rome, in the persecuting Emperours (as they were the ministers of Satan his open wrath) is noted by seuen heads and tenne hornes of the Dragon: but so, as the heads onely are crowned. The hornes, that is, the Provinciaall gouernments vnder them, and wherein was their strength, hauing no Crownes: because the roiall and soueraigne gouernment, was then onely in the heads of the state, so, designing the Emperours of that time. But this Beast heere, hath his hornes Crowned: to shew that the proppes of his power are crowned Kings, as Chapter 17. is expounded plainly, that they ate Kings which had not as then receiued a Kingdome. Whereby is manifest that the tenne hornes, as they are crowned, were not in *Iohn* his time: neither this beast, as it hath crowned hornes. The beast indeed, was before, in the five heads who were fallen; he was not in the state heere described: for he was to rise out of the bottomlesse pit: and yee, euen then, he was in the state of the sixth head; that is, the *Cæsars*: by curing of whose deadly wound, in the Pontificalitic erected,

And, the Popedome afterward became the liuely image : that is, the state of Rome vnder the Popes a liuely image of the state of Rome before. And therefore, in distinct consideration, The Pontificality, is the eight head of the Beast, and yet one of the seuen. And whereas the former heads were crowned : now the heads arise to a higher presumption (hauing hornes crowned) to attire themselves with the name of blasphemy, 2. *Theff.* 2.

5 The next note, heere proper to the Popedome, is, that the Dragon hath giuen him his power, throne, and authority. The Dragon in his open rage, vled Emperours but for the Ministers of his furie : but the Popes are the Vicars of his power, and therefore, are properlie the *Some of perdition, King Apollyon, and the Angell of the bottomlesse pit* : whose coming is in all effectiual working of Satan. For, albeit the Dragon bequeateth nor vtterly his Kingdome, yet finding that his open rage had nor the desired successe, hee substraeth himselfe in a sort, and substituteth this viceroi of his kingdome, the most effectiual promouer of darkenesse that euer was. Satan offered to Christ this bargein, but was repulsed : heere, he findeth his Merchant, who accepteth of it, and both himselfe worshippeth and makeith all the world to worships the Dragon. That the Popes haue Satan his throne in a peculiar manner, is plaine, by their practise and by their challenge. Their practise, for that it is not onely (as of all the former heads, or other tyrants whatsoeuer, instruments of Satan his rage) to subdue to themselves bodies, goods and states of men, to dispose thereof at their pleasure : but, hee further will impire ouer the conscience : and all his administration, as the proper angell of the bottomlesse pit, is to plunge men in darkenesse. Wherin the Dragon, as almost in all things, is an Ape of God his dealing. For, as God hath giuen to Christ, his throne and authority, all power in heauen and earth, for conquering a kingdome to him : so hath the Dragon giuen all his power to his annointed, Antichrist, the man of sinne, for setting

Math. 4.8.

ing forward his kingdome of darkenesse. Their challenge also argueth this. For, albeit great Monarches, for the largenesse of their dominion are said to haue the kingdomes of the earth : and the Romans, to magnifie their Empire, would call it, *Imperium orbis terrarum* : yet, neuer King or Monarch challenged euer any further right, then either by apparent iust title hee might claime, or by Armes he had subdued. But the Pope challengeth right ouer all, as whereof hee may dispose at his pleasure. And that yee may cleerely discern the Dragons mouth, he onely of all men since the beginning of the world, stoutly affirmeth, *All the Kingdomes of the world are mine, and I giue them to whom I will.*

6 The third note here put, is the time of his working, 42. mouethes. The very time of Antichrist his obtaining place in the visible Church, Chap. 11. of the Temple closed, and witnesses preaching in sackcloth : and of the womans abode in the wilderness, Chap. 12. An infallible argument that heere Antichrist is described.

7 The fourth note is clearest of all. For, as the description of the Beast, his heades and hornes, sheweth him to be the Romane state or Kingdome : so, heere a speciall note is giuen whereby to discern of what time, policy, state and condition of Rome, this Beast is to be taken : namely, in the state of the wounded head, cured againe. And, because this, being shortly touched might be obscure : therefore to make it plaine, a speciall vision is giuen of the curer and manner of the cure, whereby this Beast in this state, is made vp : so as, if it may not be esteemed absolutely the same which it was before the deadly stroke ; yet at least it is a liuely image thereof. The Curer, is a Beast like the Lambe, and simply pretending his power in two hornes like to his : but speaking like the Dragon. Heere, two hornes like the Lambes, are not put for any answerable number of Kings, but to shew a humble and simple pretence of the Lambe his power ; & not outwardly, of that ferity and strength of the Beast, like a Pard, footed like a

Beare

Q.2

Beare, and mouthed like a Lion. For, that to the Lambe Chap. 5. we attributed seuen hornes and seuen eies, was to shew his perfection of power and wisdom. Heere the Lambe is put according to the naturall verity of such a beast, so to expresse liuely the simulate hypocrisie and affectation of simple humility in this Beast so masking himselfe, while yet vnder this pretence, he but animates againe the beast with seuen heads and tenne hornes, &c. That so vnder himselfe (the eight head in number and order, and one of the seuen, that is the sixth, by cure of the wounded head) the *beast that was* in the five heads fallen before *John* his daies, and in the sixth head was euen then in his time, but was not in the condition heere meant, might arise in the owne time out of the bottomlesse pit: and deceiuing the world by the cup of fornication, may perish for euer.

The meanes how hee worketh this cure, are by deceit of signes and wonders, 2. *Theff.* 2. The manner of cure is, that by these signes and wonders, the world is induced to make vpp the image of the Beast which had the deadly wound and liued. And this is nothing else, but that the Kings and States of the earth, should so submit themselues to the Popes of Rome, by signes and force of the cup of fornication bewitching them, and faining of himselfe to bee the Lambe his Vicar, whereas hee is the Dragons, as the state of Rome, which in ouerthrow of the *Casars*, had receiued a deadly wound, should rise to the same or greater dignity then it had in the Emperors: and the kingdome thereof, reerected in the pontificality, should bee as it were a liuely and speaking image of the beast before it was wounded: and all men should worship als farre, or more, the Popes, as they had the Emperours: the Beast, that is, the kingdome or state of Rome, becomming in the head cured againe, that is, in the Pontificality, als famous and wonderfull as it was before the wound. And in this respect, the Pontificality, is both the eight head, in number and order,

der, of that kingdome or beast, and also is one of the seuen, as in which the sixth head is reuiued, or rather the kingdome which in the sixth head got a deadly wound; according as Chap. 17. the Beast hath his denomination from the eight head. For cleare vnderstanding of all this matter, reade that Chapter. The sixth head was wounded, when by incursion of Barbarians, many greate and famous Prouinces were taken from the Empire. Yet more deeply, when not onely Italie was trode vnder foot, but Rome it selfe was spoyled and burnt by *Athalaricus*; after by *Athaulphus* and their Gothes: miserably rifled by *Gensericus* and his Vandales. The wound yet was mote deepe, when *Odoacer* and his Heruls slew *Augustulus*, and seised vpon Italie fourteene yeres. But then it became deadly, when the Emperour and Senate, despairing to keepe Italie and Rome any more, willingly bequeathed them to *Theodoricus*: who thereupon, defeating *Odoacer*, was receiued in Rome as their lawfull Prince. Where he reigned, by himselfe and his successors *Ostrogothes*, in peace and flourishing state many yeeres.

This deadly wound, *Iustinian* afterward by the valor of *Belisare* and *Narset*, laboured to haue cured, but it auailed not, by new inuasions the wound still remaining deadly. But the Popes, by signes and cup of fornication, bewitching euen all these Kings, who had risen by the fall of the Empire, to submit their crownes to them: and that dignity and glory, which Rome had lost by fall of the Empire, the Popes recovering the same to it by the authority of the Apostolike seat and keyes of *Peter*: then the image of the Beast was so made vpon as for liuely resemblance, it seemed to haue spirit and speech. Euen in a manner to be the same; and so getteth worship and flauish subiection of the world. For the liuelinesse of this image, reade the donation of *Constantino*, and *Steuchus*, in defence of it. His words are these.

*Emarso Imperio, nisi Deus Pontificatus restituisset, futurum*

enumerat ut Roma nullo tempore excitata, ac restituta, inhabitabilis posthac, fœdissima bouum porcorumque futura esset habitatio. At, in Pontificatu, etsi non illa veteris Imperij magnitudo, species ætæ non longe dissimilis remata est, quæ gentes omnes ab ortu & occasu haud secus Romanum Pontificem venerantur, quam omnes Nationes olim Imperatoribus obtemperabant. And thereafter, to shew the resemblance. An non omnia quæ Roma quondam profana erant, sacra effecta sunt? quemadmodum omnia Tempia deorum facta sunt Ecclesia sanctorum, ritus item profani ceperunt esse ritus sacri: Nonne Pantheon Templum omnium idolorum, effectum est Templum sanctæ virginis? nonne in Vaticano, Templum Apollinis ubi condita erant corpora Apostolorum, conuersum est in Ecclesiam ipsorum Apostolorum ut superius demonstratum est? totque alia.

This made Prosper to say:

*Sedes. Roma Petri quæ pastoralis honoris  
Facta caput mundo, quicquid non possidet armis,  
Religione tenet.*

Libro de ingre-  
ssu.

Lib. 2. de uoca-  
tione gentium.  
cap. 6.

And, Roma per Sacerdotij Principatum amplior facta est arce religionis quam solio potestatis. But this seemeth greatly to withstand our interpretation, that heere, are put not onely two beasts but also hauing diuers origines: the first from the sea, the second from the earth. Whereby some learned men, seeing that clearly the Pontificality was meant in both, were brought to thinke the same to be in them, differently-expressed, as it is to be taken vp in diuers times and conditions in time: and so, esteems the Popedom to bee both the seuenth and eighthead; Chap. 17. But as in this (in my iudgement) they haue mistaken, so this difference imposeth no necessity to thinke so. For the vision of the second beast is onely brought, for more cleare explication of that last note of the Beast touching the cure of the wounded head.

In

In the first beast the Antichrist is expressed, but so as we may take vppe of what kingdome and state hee is head, namely of the kingdome of Rome. And therefore, in the beast, that kingdome is so painted forth to vs, as to know it rightly, she hath all her heads attributed to her, which ruled in her from her first rising to her last fall: yet so, as here, the beast is to be considered, onely in the condition and state of the last head, arising by cure of the deadly wound. As to the Dragon, all the heads were attributed (to make cleare what state he wrought by) yet so as his rage then, is considered onely in the sixth head. He hauing seuen but for discerning the kingdome; five hauing ere then fallen, and two not as yet risen. The second beast is put onely for cleare explication of the condition, nature, quality, and working, of this last head, considered a part and by it selfe: and how this great worke, of quickning that mortally wounded kingdome or beast, is wrought by it, so as under it, the Beast reuiue: and now, (howsoever for discerning the kingdome, all the heads be mentioned), cometh onely to bee considered in that state and respect: in which (for great diuersity from the former condition before the wound yea and before the cure), this head is in a sort a different beast, as hauing this singular in shape, that it is like the Lambe: in working, that it doth by signes and wonders: in condition, that the beast under it, is rather an image of the former then the same, and yet a liuely image: therefore called the eighth head and one of the seuen. In which respect, but seuen heads are attributed to the beast, albeit in number there be eight. That the first riseth out of the sea, and the second out of the earth; it is but to note the different manner of rising, of the last head and state under it, from the rising of the Beast in all his former conditions and heads. They both, in their distinct manner of rising, haue this common, that they ate from below. For, albeit the earth and sea, in degree of account with other creatures; as the fountaines, sunne, moone, starres, Chap. 9. and 16. according



Ioh. 8. 13.

Isai. 57. 10.

according to the effects wrought in them, and that where of they in these degrees are the types, are to bee taken so, as agreeth with the course of the mystery, as in these places is declared. Yet when Sea and Earth are set in opposition to heauen, as heer, and Chapter 10. when the Angell descending from heauen for ouerthrow of this beast, setteth his feet on the sea and earth, whence in distinct consideration the beast ariseth. And Chapter 12. *reioyce O heauens, woe to the Inhabitants of sea and earth:* then things arising from sea and earth must bee taken as Christ speaketh to the Iewes. *Ye are from below, I am from above.* And euen the foure beasts in *Daniel* (whose whole ferity, cruelty, fraud, and destroying power is in this one) whom in the beginning of his seuenth Chapter hee seeth rise out of the sea, are said in that same chapter verse 17. to arise out of the earth, as all one thing: except that as the earth sheweth the origine to be earthly, and from below, so the sea sheweth their rising to bee of the troubles, tossings and alterations of the earth: whose commotions are compared to the stormy sea, and according to this to shew the peaceable and calme estate of the Church vpon vtter destruction of this Beast, it is saide Chapter 21. that there was no more sea. Then, this second Beast is said to rise out of the earth, not onely for that it was from below (for so is the whole beast first & last) through the star falling from the heauen, chap. 9. But because this last head (howsoever the beast or kingdom of Rome considered absolutely riseth out of the sea) in the particular consideration thereof by it selfe, and apart, arose in a farre different manner from all the former; which all arose by great commotions and sensible alterations: but this last head arose slyly, subtelly, and almost insensibly, by slow degrees, as things that grow through the earth; and so became head of that Kingdome, which vnder it is the beast going to destruction. See *Steuchus* against *Valla*. *Paulinus imperare incipiebat religio, habenas imperij capere, ins sumus acquire*

*rere, nihil subitum, nihil tumultuarium.* Where the second beast is said to worke before the first beast, it is not to bee taken for impudent or violent vsurpation, but according to the Phrase of Scripture; as *Iohn Baptist* Luke 1. 17. to goe before Christ. And this is onely for clearenesse of explication of him and his manner, who maketh the Image: as traouelling with all sedulous endeaour by lying signes to conciliate authority, honour and submission to that state vnder himselfe, as head thereof. Neither hereupon must wee thinke the second beast working to bee an other from him, before whom hee worketh, except so farre as the spirit, so will distinguish betwixt the Kingdome wholly and absolutely, and this last head peculiarly considered, in comparison to the former, and as after a deadly wound hee quickeneth so that state again as hee procureth to it worship of Nations. In one word, the first beast is the Kingdom of Rome vnder the Pontificality: the second beast is the Pontificality, wonderfully quickning the wounded beast, to that estate: therefore Chapter 17. but one beast, euen this first, is put and called the eighth head: so evidently telling vs that both are one and the same, except in consideration as I haue said. According to this it is, that hereafter the beast is distinguished from the false Prophet, not that they are two, as many fondly imagine: but onely to take vp so the State and Kingdome, as the false Prophet is heade thereof, & so the false Prophet as he is head of that state. See vpon Chapter 17. Sect. 1. 18. and 19. Sect. 27. These two beasts, then are to expresse one and the same state (euen Antichrist in his Kingdome, and in himselfe head thereof) both for condition and time. For from the Pope his first degree of rising, hee neuer got any such crossing, as for which it might bee said of him, that hee *should abide a short space*, Chapter 17. For euen in the most miserable times of Rome by the Gothes, hee not onely retained his old got account, but was still labouring to aduance the credite of his Chaire: as his superci-  
R lious

lious dealings in these selfe times, with forrain Churches sufficiently proueth. And whatsoever hinderance bee had by *Gotbik* tyranny from rising to the height hee after attained to, it is too weake a ground to say of him, *that hee abode a short space*: thus to make him both the seuenth and eight head, against cleare Text, which maketh the seuenth to bee soone gone, and if such had beene the meaning of the holy Ghost, he might much both clearelier and easier haue called him the eight and seuenth, then the eight *and one of the seuen*: thus clearly implying which of the seuen hee meened: to wit, that whose deadly wound, by his arising hee cured, and made vpp; thus so linely an Image of the beast, as hee may iustly therefore be counted one and the same with it: that is with the sixth: whome for glory, account, worship of Nations, and Monarchike state hee resembleth liuely, and the Kingdome vnder him, the Kingdome then. The mistaking of the seuenth head maketh all the error, and in such light of Storie, agreeing fitly with this Prophecie, it is wonder that all should haue erred. This is certain that *Casars* are the sixth head that which then was, *and before which siue (Kings, Consuls, Dictators, Decemvirs, and Tribunes) had fallen.* And seeing that in the fall of *Casars* that state received a deadly wound, the curing whereof maketh the beast here, and Chapter 17. *the eight and one of the seuen*; out of all doubt, the head rising by the wound must bee the seuenth, as the Pontificality rising by the cure thereof, is the eight and sixt in a sort. The seuenth head then of Rome was, *Theodoricus*, the *Ostrogothe*, and his Successors, who were not yet come, and when they came, abode but a short space. For their kingdome endured not aboue 70. yeeres, or thereby from *Theodoricus* beginning to *Teias* his fall. The inuaders before him were but riflers, none settling there a Dominion. *Odoacer*, who onely of them all aimed at it, yet was neuer fully and solemnly acknowledged. But *Theodoricus* pleaded for his right, which by the

the Emperour his consent, and decree of Senate, was bequeathed to him, and whom accordingly the Romans receiued for their lawfull Prince, as before I touched. The Emperour *Zeno*, *Theodoricus* sacro rex it velamine in Signum rei ab imperio concessa saith *Sabellicus*, Enn. 82. And as hauing in nothing wronged the Empire, hee raigned peaceably ouer Rome, and all Italy, Sicilie, Sardinia, Illirium, Dalmatia, Narbone and Pannonia many yeeres; all which time he had both peace & friendship with the Emperours of the East, *Zeno*, *Anastasiu* and *Iustinus*.

This beast then is the great Antichrist, working forty two monethes, in the holy City and Court of the Temple, and treading down all true worshippe therein: who is the eighth and last head of the Kingdome of Rome, or the Kingdom of Rome vnder the last head, and in whom, and with whom it shall haue an eternall ruine. His quality, forme and origine is by allusion to the foure Kingdomes troublers of Israel, as I shewed Chapter 12. typically expressed Dan. 7. by foure beasts, a Lyon, a Beare, a Leopard, and a best with tenne hornes. This beast hath a note from each, as in whom all is compacted, whatsoever was mischieuous in them all: to expresse the height of impiety, now come to the full, euen the man of sinne. Men falling from piety and righteousness are beasts; and most of all Tyrants set ouer great States, as hauing most liberty, and least restraint from wickednesse. *A man in honour if hee vnderstand not, is like to the beastes that perish.* Plal. 49. 20.

8 As for the number of hornes attributed to this state of Rome, both in the Dragon, and now in this beast, albeit som thing may bee said probably and pretily both for the first state, out of *Strabo* his last booke of *Geographes*. And for this last out of *Stenchus*, making neer this same count, as by some learned enterpreters hath been noted; yet according as I can take vp the manner of all this Prophecie, I acquiesce in this, that this number

Chap. 17. Sect.  
12.

is indefinitely put, by allusion to *Daniel 7.* wherein, yet what singular difference is betwixt the hornes here of this beast, and of that beast in *Daniel*. See more Chapter 17. They shew the great power of this beast, and so much greater, as these hornes are not Kings in succession, but all reigning together, as *receiving a Kingdom at one houre with the beast.*

9 Wee haue yet to cleare one point, of all men widely mistaken, wherein yet the holy Ghost placeth wisdom. *The counting of the number of the beast his name* The most receiued opinion hereof, is so childish an Egyptian call toy, as I maue much how euer any solide minde could propound it for a rare point of diuine wisdom: the other opinions that I haue heard or seene, are in my opinion little or nothing more solide. The words mistaken haue led men infinitely aside, while they seeke what different things are the Character, the name & the number; and because it is called the number of the name of the beast, and the number of a man, seeking to finde it in his name, they so to finde it out, giue to him thercupon a man his name, which neither Scripture giueth him, neither hee taketh to himselfe, and then forsooth, to find out this deepe wisdom of the holy Ghost, they will picke out of the letters of that name, which themselves haue forged this number 666. But why doe they not labour as much to find in the letters of this name his Character, as his number? seeing the Character, is the Character of the name, as well as the number is the number of the name, as is euident Chapter 14. 11. Neither sayeth the Text here, that the Beast his name is a man his name: but the number of his name is a man his number. But thus it is; All that follow Antichrist haue his name; but in diuers manner. Some haue the Character thereof, that is, the name imprinted, and are his proper good, as hauing his burne-yrone and marke, a familiar Phrase from the manner of men. Some haue his name, yet so as they haue not his Marke: who haue not learned

learned the deepensse of Sathan, neither are Antichrists sworne bondmen. And yet, some haue but the number of his name: that is, are so farre from being his sworne and marked slaues, as they are no otherwise his, but in so farre as they are counted to bee so, and numbred amongst his. For he is such a tyrant as will haue all men in one of these sorts: and because within these, who haue the number of his name, both the former sorts are comprehended: the number of his name sheweth the whole body and frame of his Kingdome. For albeit many haue his name, and moe haue his number, which haue not his Character: yet all that haue either Character or name, are of his number. The man then to whom God giueth wisdom to count his number, that is, the whole frame and building of that Antichristian Kingdome: by counting of it shall finde it but the number of man, and none of God his building. As God *numbred and weighed Balthasar King of Babell*, and found him light. Now here is wisdom indeed, which to finde out, the Lord hath left to vs in this prophesie not obscure traces, as he ordinarily in Scripture doth, of things obscurely deliuered. The very next words in the beginning of the 14. Chapter being tightly marked, will ridde all the way. In them wee haue the Lambe set against the Beast, his Character against his, a name against the Beast his name, and a number against the Beast his number. The Character of the Lambe his followers, is the Scale of God: whereof Chapter 7. The name which they haue is the name of the Lambe his father, and the number characterized with this name, is 144000. which number herefore, may wel bee called the number of the name of God, or God his number, as 666. is called of the name of the beast, or the Beast his number. Now these numbers are not set down for the exact count of persons followers of Christ or Antichrist: but are taken of the holy Ghost, as fit numbers in consideration both of their building and figure, to expresse the different condition, frame & building of these

Christians  
must be called  
Catholike Ro-  
mans.

Dan. 5. 26. 27

two so opposite bodies, that is, the true Church and body of the Lambe, and the false Church and body of Antichrist. This notable difference, alwayes is to bee aduerted, that the Lambe his number, all of them haue his Character, for they are sealed with his fathers name in their fore-heads: (for here the true Church, and true members thereof are meant) but in the beast his number are many that haue not his name, and much lesse his Character. Wherefore in the 14. Chapter, and 9. verse thereof, and euery where hence throughout this Prophesie, eternall fire is denounced onely against his worshippers, and the receiuers of his character. See vpon that place Sect. 8. That the Lambe his number is 144000. and the beast his but 666. It is for great purpose. For, as it was needful in the number of the true Church (which now in Antichrist his wide dominion appeared to bee small, or none at all) that to a hundredth forty foure should bee ioyned thousands, to shew a competent number, and of God his building, euen when Antichrist appeared to brooke all: so to the Antichrist his number, where no doubt is of multitude, all the earth following him, it was not meet that thousands should haue bin added. That thus wee might the better take vp, how these numbers are not so much put to expresse the difference in number of these two bodies. (which if thousands had beene added to 666. would haue beene all we could euer haue scanned thereof) as to note the difference in condition, frame and building. That is, that the one is the number of God his building and frame: the other, but the *number of a man*. That is, a building and body, howsoever in all outward appearance more bellisant and greater then the first, yet but of a man his inuention. For the mystery is in these two numbers 144. and 666. whether of vnities, hundrethes, thousands or millions. Vpon which, a man looking, who is not furnished with wisdom from aboue to count the numbers; hee will much more admire, and bee taken with the Beast his number, as Iarget a great

a great deale, and better compacted in all the parts of it, each answering and so sely agreeing together, as it runneth all on fixe, in vnities, tenues and hundreds: and ariseth of fixe, the first perfect number, multiplied by tenne, and in so faire proportion of parts, as, fixe is tenne times in sixty, and sixtie, tenne times in sixe hundred. Against which to set 144. without wisdom to count, a man shall thinke there is no comparison. Heereby the spirit will teach vs, that an vnwise man, and not skilfull in diuine wisdom to count, looking on the bodie, building and frame of Antichrist his Church, shall be so taken with the goodly appearance thereof, as he shall thinke it to bee the onely true Church: but a wise man, able to count the number, shall finde it but the number of a man, and none of God his building. And, this is that which Chapter fifteene is called, *to overcome the number of the Beast his name*. For, who cannot count, will bee overcome by it. Now the onely way to count it rightly, is, first to count the number of God his name, and thereby, examining the other, to finde it neither in building nor frame agreeable. That we might finde out this wisdom, the spirit exactly counted this number 144. Chapter 7. And heere againe in fit place, recordeth it, for taking vp the mystery. In that 7. Chapter this number expressing the body of the true Church in Antichrist his vsurpation, is said to be of all the Tribes of *Israel*: not in propriety of speech, as their was shewed. Next, is declared at length how the number is made vp: namely by twelue thousand of euery Tribe: which Tribes, are at length, numbred for speciall purpose, to hold the number of twelue: which number, albeit in effect, there were thirteene, yet in all records both of old and new Testament is kept. So, as *Moses*, that no moe should be counted but 12. left out *Simeon*, as then, for the murther of the *Sichemites*, bearing greatest blot: which *Deut. 33. Lenie* had lately before purged, by sanctifying his sword to God his honour: for which, in that record, he is highly commended. In the Chronicles, *Dan* is omitted, for his

his race is not reckoned, in detestation of his first erecting  
 Iudg. 17. & 18 *publike Idolatry*. For which reason also in the 7. Chapter  
 he is left out. Not that in propriety wee haue to thinke  
 that Tribe to be more then others reiected; but to shew,  
 that the sealed ones are noe Idolaters, but all spiritual Vir-  
 gines, Chap. 14. 4. Where in Scripture none are omit-  
 ted, then *Ephraim* and *Manasse* come, jointly, vnder the  
 1. Chro. 2. 2. name of their Father *Ioseph*, as *Genes. 49. Ezech. 47.* Now,  
 as these twelue are the Fathers of *Israel* according to the  
 flesh: So as none were counted *Israelites* but who could  
 reduce his Genealogy to one of these twelue: so, Christ,  
 accordingly choosed twelue Apostles to bee the twelue  
 spirituall fathers of his Church (the *Israel* of God) vpon  
 whole foundation hee would haue it builded: so, as who  
 Ephe. 2. 20. soeuer is not builded on their Doctrine, holding the founda-  
 tion, and all the building arising proportionably there-  
 to, the same is not of the *new Ierusalem* from heauen, Cha.  
 21. which hath twelue foundations, & on them the names  
 of the Lambe his twelue Apostles: twelue portes, and on  
 them written the names of the twelue Tribes of *Israel*.  
 Which, in all dimensions, was twelue times twelue thou-  
 sand, that is, 144000. furlongs (for so the place ought to  
 be read) the Angels conductours twelue, and the wall  
 in thicknesse twelue times twelue, euen 144. cubits. In  
 this number, to espie the wisdom, are to bee considered  
 the building, and the figure. The building, is by twelue  
 vpon twelue; to shew, that the true Church is builded, so,  
 on the true foundation of Apostolike doctrine, as it hold-  
 eth still the foundation, nothing being built thereon, but  
 agreeable thereto: as this number is no waies multiplied  
 but by twelue vpon twelue, the multiplier and multiplied  
 being but one. The figure of this number is *four square*,  
 and of equall sides, and whose sides all consist of twelues.  
 For, as it is onely builded by multiplication of 12. with 12.  
 so can it neither bee halfed nor quartered but in twelues:  
 and hath in every square three twelues. According to the  
 figure of the *new Ierusalem*, Chapter 21. hauing in each  
 square

square three ports, and on them the names of three Tribes,  
 wherof each hauing twelue thousand, make vp in length,  
 height, and breadth the *new Ierusalem*, *Reuel. 21. 16.*  
 144000. The Campe of *Israel*, *Numb. 2.* is agreeable  
 heere to. All to shew, that the true Church both in stru-  
 cture and figure holdeth euer the foundation.

10 Now heereby, let vs count, *number and weigh* Dan. 5.  
*Baltasar* and finde him *light*. This number 666. for als  
 faire as it sheweth, can neuer be builded vpon twelue, by  
 twelue. Yes, which is more, take what multiplier thou  
 wilt, thou shalt neuer raise it vpon twelue. It cannot bee  
 deuided nor quartered in twelues: and, possibly thou shalt  
 neuer reduce it to equal sides. So as it neither riseth on the  
 foundation, much lesse keepeth it: neither in frame or fi-  
 gure, is it any way like to the *New Ierusalem*. In summe,  
 heere is wisdom, by true rule of Apostolike doctrine (the  
 reed giuen *Iohn* Chap. 11.) to measure, count, weigh, and  
 examine, the whole frame, doctrine, building and body  
 of the Antichristian Church: and so, how faire a shew so-  
 euer it hath to deceiue fooles, yet, by true wisdom, to  
 finde it all but the worke of a Man. The very conscience  
 whereof maketh them flee so much this rule of examinati-  
 on. But the holic Ghost telleth vs what is wisdom.

11 That this number 666. is choosed rather then any  
 other number, where others may bee found hauing the  
 defect obserued in it, to represent the state and condition  
 of Antichrist his body: besides the sear perfection of the  
 number before touched, and euen of the Romans them-  
 selues highly esteemed (*Boniface 8. prefat. in sextum De-*  
*cretal.*) The speciall purpose heere of the holy Ghost, is  
 to allude (according to his manner) to the fourth Chap-  
 ter of *Daniel*. Where, by *Nebuchadnezzar* King of *Ba-*  
*bel* an Image is erected, which vnder paine of death, hee  
 will haue all peoples, *Nations and tongues to fall downe*  
*and worship.* Which Image had of breadth 6. cubits,  
 and of height 60. Thence hither the allusion is brought  
 from *Babel* and her King properly, to spirituall *Babel* and  
 her

het King: from that Image of the first Babel, to this mysticall image of mysticall Babel, which, all under paine of being killed, &c. must worship. Yet to shew the greatnesse and prerogative of this image, much exceeding that of Nabuchadnezzars, in bignesse, glory, and worship of Nations: and specially to keepe the analogy against the other number 144. as that of Nabuchadnezzar had six and tenne times sixe to make fixty: so this, hath tenne times 60. to make 666 in all.

## CHAP. XIII.



IN the 12. Chapter was the Dragon, and estate of the Church in his open rage, against her and her first seed. In the 13 is the Beast of his authority, the Antichrist, and his strange successe by hypocrisie. Now, in this Chapter, is the estate of the Church and her other seed of succeeding times: first, lurking and hid vnder Antichrist, to the sixth verse: next, breaking out, and wrestling with him, in much suffering, to the 14. verse: and lastly, in his ouertrow, victorious, to the end.

Rom. 10. 9.

2 In the first of these three cases, the Church her state is described. First, from her Head and Captaine, the Lambe: her place, Mount Sion, the true habitation of God, and place where his honour dwelleth, euen the mountaine vnmouable amongst mountaines: her number, 144000. Wheteof, in the end of the last Chap their badge and marke, euen their adoption, to haue the Lambe his Father, whereto they are sealed by the holy spirit of promise, w. th heart beleauing, and mouth confessing, vers. 1. Next, the heavenly dispensation of grace toward this his fellowship, is noted, according to the three degrees of operation, which the word of God hath in the hearts of his own: which are expressed by a threefold comparison.

The

The sound of many waters, the noise of great thunders, and sound of harpes harping, vers. 2. Thirdly, their worship returned to God is singular: in spirituall ioy, knowen and approued of him, and performed in the vni-ty and fellowship of his true Church (through the ministry of the word made vnto him a royall Priesthood) in the midst whereof, hee alwaies sitteth King and Lord: which Church, as it remained vnknown to the world, the time of Antichrist his absolute preuailing; so their worship was perceptible to none but these secret sealed ones, whom God of his speciall grace, had bought with his owne blood, out of the world, vers. 3. to bee a holy and chaste spouse to himselfe (for none are sealed of Dan, Chap. 7.) by true faith, cleauing onely and alwaies to the Lambe, and following none other: keeping the liberty whereto God had made them free, and not seru- uing men: singled from the world to be a peculiar peo- Gal. 1. ple, holy vnto God and Christ Iesus, vers. 4. euen true Israelites like Nathaniel, and in Christ and his righteousness accepted and approued of God, vers. 6. This is the state of the Church, closed in the Temple, Iohn 1. 47. Chapter 11. Lurking in the wilderness, Chap. 12. And heere stablished on mount Sion, while all the world follow the Beast.

3 Now, to cleare the threefold comparison put ver. 2. The voice of the Lord is compared to many waters, for the vnresistable force, and admirable noise, breeding wonder: to thunder, for terror and power shaking all: to the douce sound of harpes, for the worke of peace and ioy in the conscience. By which three, is signified, that as the Church, lurking in time of Antichrist his absolute preuailing, had the presence of the Lambe: so, howsoeuer vnseene of the world, she had also plentifull dispensation of spirituall graces from heauen. Which the spirit heere expresseth by these three, according to the three degrees of operation, which the word of God hath in the hearts of men. For, first it calleth

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to mens eares, as *the sound of many waters*, a mighty, great, but a confused sound, and which commonly, bringeth neither terrour nor ioy, but yet a wondering and acknowledgement of a strange force, and more then humane power. This is that effect which many felt, hearing Christ, when they were astonied at his doctrine, as teaching with authority. *What manner doctrine is this? neuer man spake like this man.* This effect falleth euen to the reprobate, which wonder and vanish, *Habak. 1. 5. Acts 13. 41.* and whose hearts are conuincd, hearing the word, that it hath more then humane force, euen like the *noise of many waters*. But, as the first hearing of the roare of waters is most admirable, and the more one is acquainted therewith, the lesse hee heareth it, as these at the Catadupes of Nilus: so, in whom the word worketh but this first effect, his eares waxe duller and duller, as daily experience proueth. The next effect, is *the voice of thunder*. Which bringeth not only wonder but feare also: not only filleth the eares with sound, and the heart with astonishment, but moreouer shaketh and terrifieth the conscience. And this second effect may also befall a reprobate, as *Felix Act. 24.* The third effect, is proper to the elect: *the sound of harping*; while the word not onely rauisheth with admiration, and striketh the conscience with terror; but also, lastly, filleth it with that sweete peace and ioy, which none feele, but they whose hearts thereupon, againe, as well sounding harpes, are tuned vp to *sing a new song* vnto God. And, albeit the first two degrees may be without the last, yet none feele the last, who haue not in some degree, felt both the first two. For *the voice of the Lord is mighty, the voice of the Lord is glorious; it breaketh the Cedars, and maketh the wildernesse to tremble*: But in his Temple only men speake of his glory, *Psalms. 29.* This gracious dispensation (incredible and vnseene to the world, which could not therefore learne the song of praise thereupon) was in the 11. Chap. expressed by two witnesses,

Mar. 1. 22 27.  
Luke 4. 32.  
Ioh. 7. 46.

Cicero, in *Som-  
nio Scipioniu.*

nesses, which for dispensing grace and light, were two oliue Trees, and two Candlestickes in the Temple, while it seemed impossible that any such could bee, Antichrist brooking City and Court: and for force and power, fire went out at their mouths, and they did strike the earth with all manner of plagues. Now these comparisons of the voice of waters, thunder, and harping, as they expresse fitly what I haue told so, in them is implied a sure prognostick and argument of the next insuing estate, in the Angels breaking forth and crying. For albeit, this sound of water, thunder, and harping, the world, in this lurking condition of the Church, perceiued not, yet they could not still remaine vnheard. Who can restrain the breach of great waters? what congealed cloude can keepe in thunder? and, excessiue ioy, a heart, of any thing, can least hold vp. Forth therefore, this hid Church behoued to come. The bellies made bitter, with eating the little booke, behoued to burst or breake out: according as we see in the three Angels following, who come forth like the swelling of Iorden, like sonnes of thunder (according as Christ Chapt. 10. preparing for this outbreake, his *roaring voice*, was seconded with seuen thunders) and like the bursting out of a blythe heart, which cannot hold vp a surfet of ioy.

4 This second condition, of the Church breaking forth, hath the velitation or skirmish, and a coincident case with it. The velitation (I call it so, in comparison to the great battell in the seuenth trumpet and seuen vials thereof, summarily proponed in the end of this Chap. and expounded largely thenceforth) according to the first degrees of the light of the Gospell reuiuing, is set downe in three Angels; types of these Ministers whom God stirred vp, to bee the first open contesters with Antichrist to the 12. verse. The coincident case, is in the 12. and 13. verses.

5 The first ranke of Preachers are expressed by an  
S 3. Angel

Angel fleeing thorow the mids of heauen, &c. for open and swift course, which notwithstanding, was yet farre remoued aboue the perception of men of the earth, whereof few vnderstood or embraced the first warnings and light arriuing, it being but yet obscurely preached: like as few vnderstood the warning of Antichristian darknesse comming on, Chap. 8. and in respect of that Angel there, it is, that this, is called *an other Angel*, as who is the next, vsing his forme. See a contrarie dispensation to this, which cleareth this sense, Chap. 18. His doctrine is set downe first in generall, and to whom he preached: and secondly, the speciall points thereof. In generall, it is an euerlasting Gospell: euen that truth which was from the beginning, and which, when heauen and earth passeth away, shall abide for euer: the immortall seede, and begetting to immortality. So it is called, against the calumnies of nouelty, and in opposition to the doctrine of men. Hee preacheth to *them who dwell on the earth*, euen in Antichrist his darknesse: aboue whose reach, it is lesse maruell that this first light was yet farre remoued; as a fleeing flash thorow the mids of heauen. He preacheth to *all Nations, Kinreds, Tongues and Peoples*, who had worshipped the Beast; and of whom, by restored light of the Gospell, an infinite number was now to be brought out of great tribulation, to sing, with Palmes in hand, and hauing washed their garments in the blood of the Lambe; *Saluation is of our God and of the Lambe*; and to be made partakers of the first resurrection, the thousand yeres being expired, Chap. 20. Now the hid ones beginne to breake out, and the song vnheard, to be tuned vp loudlie in the eares of all the earth: therefore, this Angel is said to *cry loud*. In his speciall doctrine, is the substance thereof, and his manner of teaching. The substance is, that *all feare, glory, and worship*, bee giuen to God onely, and that, both for auoiding his iudgements neere to bee executed, and because he is creator of all things. A doctrine exceeding fit

Math. 24. 35.  
1. Pet. 1. 23.

Chap. 7.

fit for that time. His manner is to bee marked: in that hee vrgeth onely true worshippe, not bold yet to challenge directly the Antichrist, as the succeeding Angell doth roundly; but more the third, so wisely and plainly as the Spirit sheweth the course: and the accommodation of Story is euident. Now as this was the first degree of the conflict with Antichrist; so accordingly in the song of victory, God is praised for these same points, Chapter 15. 3.

6 The second Angell roundly denounceth the fall of Rome that spirituall *Babell, Sodome and Egypt*, and that because shee had not onely beene an Idolatresse her selfe, but as *Ieroboam* made *Israel* to sinne, shee is the mother of Whoredomes through the world, making men drinke vp superstitious worshippe greedily as wine, and so to be befotted therewith. To the which, God both gaue ouer the world iustly in his wrath, that they who would not beleue the truth, should be taken with deceiueable illusions, and for which, now againe the world iustly feelth the cuppes of the last wrath. As hee gaue to *Israel* Kings in his wrath, and tooke them away in his displeasure. 2 Thes. 2. 10. 11. Ose. 13. 11.

7 The third Angell yet more vehemently toucheth neerer. Warning all to leaue the Beast his worshippe and Character either in worke or profession, vnder paine of eternall damnation. Wherein, they against whome the iudgement is denounced, are exactly noted, and twise set downe in the beginning, and in the end of the denunciation, for speciall purpose, and the quality, durance and continuance of their iudgement expressed. In the quality of iudgement, are two. First, as they dranke greedily the Whores Wine, so get they to drinke the pure vnmixed wine of God his wrath: and next, they get it in the cup of his wrath: God sometimes giueth a bitter cuppe to his owne children: but as strong wine for mitigation, is tempered with water or sugar: so are all God his chastgements to his owne mixed with mercy: but to the wicked



wicked is powred out mercilesse iudgement. Next, the Cuppe propined to the Saints, is not the Cup of wrath, but of loue, and medicinall: but the wicked drinke out of the cuppe of wrath. *Lord reprove mee not in thy wrath, Psal. 6.*

8 Now, this iudgement is denounced against such as worshippe the Beast, and receiue his Character, &c. And they are twice repeated, as I haue said, wherein is no *Tautologie*, but diuine wisdom, for to make vs take vp a great point. In the 13. Chapter, all the Beast his followers haue his Character, or his name, or his number: whereof, as I shewed there, the difference is ill obserued. For many haue his name, and are content to be called his, being so farre deceiued with his shew, as yet they receiue neuer his Character, as his mancipate slaues. And yet, moe haue the number of his name, that is, are counted and numbred to bee of his body, who yet in effect neither haue his name nor his Character. This hath deceiued men, that they haue imagined the Character to be some other thing then of his name. But as is cleare by this place, his Character is of his name, and they receiue his Character; who so haue his name, as they are characterized therewith, and vpon his marke. A speech from common vse: Hereof it is, that in Mount *Sion* all haue the Character, that is, all who are of the true Church elected according to the purpose of grace. But as in the visible Church many haue the name of God, & moe haue the number, that is, are accounted Christians, who yet are not of the number sealed: so in Antichrist his Church, are many hauing his name, and moe hauing his number, and so are tolerated to *haue commerce and trade with men*, who yet neuer receiued his Character. Therefore it is, that the iudgement is denounced onely against those who worshippe him and receiue his Character: and accordingly the Vials of wrath, Chapter 16. are powred onely vpon these. Who are here twice repeated, that wee may bee wakened to aduert; how here the

Liers and  
murderers  
like their fa-  
ther the diuel.

the holy Ghost teacheth vs, not to iudge so hardly of all that follow the Beast, as that eternall damnation abideth them; but onely such as haue receiued his Character. For no question, but many haue beene, and are still named his, and counted of his number, who learned neuer the deepenesse of Sathan: as simple sheepe fallen into that stocke of his, because they saw there the publike Ensigne, and the Lambe his horns in semblance; because hee brooked the holy City, and Court of the Temple. Euen like these two hundreth, who in simplicity of heart followed *Absalom* from *Ierusalem*, knowing nothing of his treason. For we must consider what sort of enemy Antichrist is. That hee is no forraine inuader, but an inward Traitor. None directly fighting against the name and Ensigne of Christ, but by pretence of the name and Ensigne deceiuing. And sitting euen in the Temple of God, as if a hid Traitor, pretending the King his Masters seruice and commission, would summon all true Subiects to follow him, while hee were but mind-ing vsurpation: euen good Subiects might bee thus farre deceiued as to follow the publike Ensigne, till the treason were detected. Further consider, that the true Church in Antichrist his greatest preuailing, was alwaies within his compasse, within which, all were euer accounted to bee his owne, but yet were not. As within the compasse of the holy City, and Court of the Temple, were the Temple and witnesses in it, Chapter 11. besides, as no way could bee to the Temple, but through the City and Court: so no way euer was or shall bee to become a member of the true Church, but by comming through the visible Church, wherein Antichrist fortie two moneths working and obtaining without controlment: all behoued to ioyne to that body where was the Ensigne, and seek in through the City and Court to com to the Temple. Now, no maruell, though many in the passing through were taken in admiration of the City & Court before they got sight of the Temple. And the pro-  
T uidence

Chap. 2. 24.

2 Sam. 5. 11.

Chap. 11.

uidence of God was wonderfull in this, that in greatest corruption he reserved alwayes a sure way through Antichrist to the Temple, the Sacrament of Baptisme in substance remaining, and the doctrine of the Trinity abiding sound. So thus all coming through him, had his name or his number, of whom yet many neuer received his Character, but espying the pollution of City and Court, stepped into the Temple. Where still, though quietly, God preserved two Candlestickes and two Oliues; till at length his impiety came to that height by murthering the Saints, that it was said to them, *Come up hither*, and so a visible separation was made, not from the Church, but from the thiefe and Traitor in the Church, his mouth bewraying it selfe to bee the Dragons. And certainly, this holdeth true, (so as we neede not so much iangle with the Romans thereabout) that the Church hath and euer shall bee visible, because alwayes the common Ensigne is seene. But this Ensigne the Traitor craftily tooke vpon him to beare, and thereby deceived. Here is the fallacy, that by æquiuocation they conclude, if the Church hath alway beene visible, then are wee the true Church. Here more is added. For albeit the church be alwayes visible, yet the truth and true professors in it are not alwayes so. For the witnesses were closed in the Temple, the woman lurked in the wilderness, and the sealed ones were, albeit singing, yet vnseene and vnheard vpon Mount *Sion*. Three distinct speeches vsed of the Spirit for great purpose. The first, to shew that howsoever the true Church was hid, yet where shee was, to witte, within the compasse of the visible where Antichrist ruled, and where *Sathan his throne was*. The second, to shew that albeit shee lurked, yet she was fed, as was *Israel* in the wilderness, and *Elias* in the dayes of famine. The third, that in that great preuailling of Antichrist, when *all the earth followed the Beast*, yet she was stablished on Mount *Sion*: so as against her the gates of hell could not preuaile. The true Church is in  
some

some sort euer visible, though not in her selfe, yet in her infallible Ensignes, as who seeth the Citie and Court, hee seeth in a sort the Temple, because albeit hee see it not distinctlie, yet seeing the City and Court, hee is certaine that the Temple is there. So seeing the visible Church, within whose compasse, though no eye see them: yet God hath his true worshippers, one seeth also the true Church. For within the Church are truth and lies, Christ and Antichrist, and either of them now and then obtaine in it, and hold place *communiter in toto*, but neuer *uniuersaliter in singulis*. From the Apostolike times, as witnesseth *Paul* and *Iohn*, Antichrist was in *2 Thes. 2. 7.* the Church, but hee appeared not some ages after, In *1 Ioh. 4. 3.* his time hee riseth and obtaineth all the holy City, and Court of the Temple, erecteth a throne in *Pergamus*, and domineth as *Iezabel* in *Ihyatira*. Truth is hid, and true Professors, till the noise of many waters, the voyce of thunder, and sound of well tuned Harpes, breake out of *Sion* and the Temple, and the woman returne from the wilderness. It is a great Sophisme to conclude from the Church visible to the Church absolutely, or true Church: or againe, from these to that: or to reason *toto communiter, ad vniuersum singulariter*. Albeit Antichrist was commonlie acknowledged of all, yet neuer vniuersally of each one. For he neuer set his foot in the Temple, nor vpon Mount *Sion*. The Romans presse fore vpon vs, to shew who in former ages haue been of our Religion, and our men but busie themselves more then is needfull, the holy Ghost hauing so plainly foretolde the case. And how common doe wee see in our daylie experience of particular Churches, that things will by custome or tyranny so obtaine, as none are found to resist, while yet in the meane time great numbers not only disallow, but euen hold themselves pure therefrom? Here, who would aske the succeeding age, what had beene the estate then: hee could find nothing, but that all had erred; because the common Records beare but  
T 2 what

what obtained in the time: no Record remaining of these, who, though for feare they durst not contest, yet misliked and mourned for the iniquity. And if perhaps, they did vrter any thing which to the posterity might haue carried testimony of their mind; the same being smothered by them who violently possessed and disposed of all: I haue no doubt, but in euery age, euen in the greatest height of darkenesse, diuers haue not onely been enemies thereof, & both children and ministers of light: but euen haue beene in their time knowne to the godly then. Albeit to enquire the succeeding ages of their story, it is ridiculous, and wee but fashe our selues vnneccessarily to haile therein the cord of contention with the aduersaries: hauing otherwise so cleare, and solide answeres furnished vs by the holy Ghost to close their mouthes. Yea, the Antichrist his prerogatiue, and his long and peaceable obtaining in the visible Church, dismayeth vs so little, as thereupon wee build a sure argument, that there all the time was the true Church. For hee is a proper sore of the body of the Church. And as such a pestilent boile or leprosie, which can bee in no other but a man his body, albeit the whole body should bee so couered, that nothing could bee seene but the boile or leprosie: yet euen thereby the beholder is assured that there is a man his body, because that soare can befall none other. So, by Antichrist who is a proper euill, and sitting no where else but in the Church, wee discern and perceiue clearely where the true Church hath beene, and still in great part is. For euen before the last fall of *Babel*, the Lord his people are exhorted to come out of her. In the visible Church the truth hath alwaies beene: but so a long time, as the Booke of the Law was within the Temple before *Sofias*. Now then the objection of the Romans whereby they labour so much to shake vnstable soules, is more then ridiculous: where was your Church before *Luther*? what became of all our Fathers? to which we answer: Our Church was euen

Chap. 18. 4.

2 King. 22.

uen where *Satans* throne was. And of our Fathers wee iudge well, as who, howsoeuer they receiued the Beast his name, or at least the number of his name, yet might haue beene free from receiuing his Character: and so out of the danger of this sentence of eternall fire. If they had ciesto see, and hearts to vnderstand this Prophecie, they would bee confounded in that wherein they glorie most: and ashamed to object to vs. that which most sproueth our cause.

9 Thus was the velitation. The case coincident, is terrible persecution. The weight whereof is cleared by a warning, verse 12. and a consolation, vers. 13. The warning, together with the weight, declare against whom this heauy persecution is intended: to wit, the Saines, and those who keepe the commandements of God, and faith of Iesus. The weight is shewed in this, that their shall bee need of Christian patience, as which shall be greatly exercised: and that the triall shall bee such, as the constant keepers of God his commandements and faith of Iesus, shall finde wherein to be prooued. This, the phrase of speech sheweth, as that Chap. 13. *Heere is wisdom*. Now, this warning implieth cleetely, the party persecuter to be the Beast, to whom was giuen, *To make warre with the Saints and to overcome them*, Chap. 13. 7. who thereupon, got the same warning there, verse 10. And, seeing that the remnant seed of the woman, against whom the Dragon was to stir vp warre, Chap. 12. 17. are described by the same titles *Of keeping the commandements of God, &c.* This warning heere giuen, hath also this end, to waken vs vp to consider the speciall time and heare of that warre, their foretold to bee then, when Antichrist, being chaffed with these three Angels, made all Europe to feele cruell fires and bloody massacres: whereof the memory is yet recent. That so, the rest of them who should be killed for Iesus, being fulfilled, Chap. 6. 11. finall and full vengeance may come on that bloody state. The weight of this persecution is yet further amplified by the consolation giuen against

Chap. 19. 9.  
Iſa. 8. & 30.  
Aabac. 2. 2.  
Job. 19. 23.

gainſt it. Which beſides the ſubſtance thereof, is notable in many circumſtances. Of the deliuey, from heauen: the commandement how to receiue it, in that it ſhould not onely be heard, but alſo written, as worthy of laſting record: of double aſſeueration: and that by the holy Ghoſt. The ſubſtance of the conſolation is, *Bleſſed are the dead that henceforth die in the Lord. They reſt from their labours: and their works follow them.* Our daies heere ate but a ſhadowe, and in them, euen our ſtrength is but labour and ſorrow: all, wherein a man ſeeketh happineſſe vnder the ſunne, beeing but vanity and vexation of ſpirit, from whence to remoue in the Lord, and enter into eurreſt, is a great bleſſedneſſe; in ſo farre as our labour is not in vaine in the Lord, but great is our reward in heauen. Now, how ſocuer all men goe naked out of this world, as naked wee come: and nothing of all our great labour and works goeth with vs. Yet, as euey one ſhall be indged and receiue according to that which hee hath done in the fleſh, good or euill; ſo euey ſoule carieth with it an inſtamped ſenſe of the workes done in the fleſh: ſo as either a ſpeaking and ſelfe accuſing guiltineſſe followeth a man; or then, as by grace he hath beene enabled to make his election ſurety good workes in this life, ſo ſhall the teſtimony of peace in his conſcience follow him. For, *There is no condemnation for them which are in Chriſt Ieſus, which walke not after the fleſh but after the ſpirit.*

Rom. 8. 1.

The courſe of  
this Booke.

10 From the 14. ver. is the third part of this Ch. Wherein is the ſummary propoſition of the full ouerthrow of the enemies: which at length, in the ſubſequent Chapters, is explained. Now heere, the courſe of this Propheſie is carefully to be marked, for a great light through all. The iudgements of God, firſt, and ſecond vpon the worlde, were in the ſixe Scales and ſixe Trumpets of the ſeuenth. To the 15. verſe of the 11. Chapter, there the ſeuenth Trumpet ſoundeth, and the laſt wrath is denounced. Before the particular declaration whereof, that the iuſtice of  
God

God, therein might the better appeare, it was requiſite, that the Hiſtorie of theſe enemies to be deſtroyed, in their dealings againſt the Church, ſhould be eleeted: for which it is, that the world feeleth all this wrath. That ſtory therefore was in the 12. 13. and thus farre in this 14. Chapters. Wherein, is no idle repetition of what appeareth before ſet downe. For the conſideration is much diuers: in that, what ſocuer before the 12. Chapter was ſpoken of the enemies, or their dealing, was to ſhew, how by them, the world and worldly ſort, in God his iuſtice were puniſhed. The caſe of the Church ſparingly touched: ſo farre as might ſhew her to bee free from theſe euils (euen in the miſt of them) which were poured on the world for her hard intertainment. And what in the eleuenth Chapter ſeemeth wholly agreeable for time and condition with that which, hithertils in this Chapter is ſaid of the Church in her two declared ſtates, yet hath a farre diſtinct conſideration from this. In that there, the witneſſes, firſt, in the Temple, next in their warre with the Beaſt, ſlaughter, riſing againe, going vp to heauen, and terrour of their enemies thereupon, with the fall in a part of the Antichriſtian kingdome; are put, as plagues on the world, and men thereof; whom they firſt plagued, next tormented and vexed, after terrified, and in part ouerthrew. For, the Goſpell, to whom it is not the ſauour of life, is the greateſt iudgement that cometh on the world. But from the beginning of the 12. Chapter to this place, the enemies are handled, as by them the Church is exerciſed. Firſt, fighting and preuailing to Satan his deiection and exaltation of the firſt ſeede. Yet ſo, as through Satan his rage, but aided thereto with the two wings of that great Eagle, the true Church at length, fleeth to the wilderneſſe and there lurketh. Where through, the Beaſt coming in place, obtaineth, and deceiueth all, except theſe who on mount Sion inioy the preſence of the Lambe. Who at length, by degrees breake forth, and albeis in much ſuffering, yet ſtill fight, till at length, by him who ſitteth  
on

Chap. 15. 4. *on the white cloude, the iudgements of God are made manifest.* The story of the eleventh Chapter and of this, are for time and matter, the same: but the consideration and respect of handling much different. Which, is yet, for course and order, in so diuine an artifice led on, as heere the story falling in againe to the same point, from which, for inserting this narration, it was since the eleventh Chapter, broken off: of that, which from the 15. verse of 11. the Chapter at the sound of the seventh Trumpet, was vpon preconieued ioy denounced; heere, from the fourteenth verse of this Chapter, to the ende; the execution is summarily proposed. Exceeding fitly, so falling in, to the large explication of the seventh trumpet in the subsequent Chapters.

11 This summary execution is declared by two comparisons. One of the Haruest: the other of the Vintage. From *Iaël 3.* In both, are to be considered, the Actors, and their actions. The Haruest hath two actors: and so hath the Vintage. The actions of both Actors, both in haruest & vintage are, that the one worketh, furnished with conuenient instrument, & the other stirreth to the work. Which in the Haruest, is *reaping the haruest* of the earth: in the Vintage, the cutting downe of the Grapes, casting them in the winepresse, *treading, &c.* The arguments whereby the inciters stirre the executors, is the readinesse of both, for reaping and cutting downe. Thus by similitudes familiar in the Prophets for such iudgements, the destruction of the enemies of the Church is expressed: who in God his wrath as *an vncleane thing, without the Citie*, are destroyed with so huge a slaughter, as all the earth is filled farre and deepe with their blood: by *Hyperbolike* speech expressing the greatnesse of the plague; and, as to the holy City, so also alluding to the Land of *Canaan*, which is in length 160. furlongs, as witnesseth *Rabbi Menahen*, vpon *Genesis* fol. 60. For clearing heereof, the Actors, and their distinct actions must be diligently aduerted, so much the more, as to the obscuring of all the Prophecies, this place is

Iere. 51. 33.

Heb. 13. 11.

is widely mistaken. In them are to bee noted, their properties, their doing, and their order of doing: for course of time to be carefully obserued. In the haruest, hee that worketh, being accordingly furnished with fit instrument, by all his notes, is vndoubtedly, Christ the Lord of the haruest. For, he is one like the sonne of man, which, in all this Prophecie, is put but in one other place, and that for Christ: he sitteth, as a Iudge: on a white cloude, both for eminency and maiesty; as also, by the whitenesse, to shew the clearenesse & purenesse of his iudgements, which *Now were to be made manifest*, Chap. 15. 4. The first flying Angell foretold that they were neere, now Christ is cleerely to shew himselfe: by shewing, hence, *The signe of the sonne of Man in heauen.* The speech is from *Isai 19. 1. Behold the Lord rideth on a swift cloude.* Hee hath, with a sharpe sickle, a crowne: to shew him to be the Lord both of Haruest and Vintage. For he not onely gathereth the Saints, but also the Tares in bundles: and treadeth the Winepresse of God his wrath: and in both, he conquereth & ouercommeth, Chap. 6. The orker, coming out of the temple, is the type of Saints & faithfull ones, whose habitation is in the Temple, out of which they are now bold to step out and be seene: and perceiuing the ripenes of the Haruest (whereto it was not yet come in the fifth Seale, and therefore, this execution, craued of them then, was delaied) and yet not being able, in that weake estate of the Gospell reuiuing, for so great a worke: (therefore it is that this Angell hath no sickle) they beseech the Lord of the haruest to put too his hand, and *Haue mercy on Sion*. For the time to haue mercy, for euen the ful time is come. *The haruest of the earth is ripe, and the rest of the Saints slaine.* Neither is this thus expressed, as if euen then, or at any time, Christ did not worke by instruments: but to shew the beginnings; such, as, in respect of the greatnesse of the worke, and little humane aide, it was in a sort, Christ his owne arme which helped him. But in processe of time, by the powerfull progresse of the Gospell, hee getteth to himselfe

Chap. 1. 13.

Math. 13. 30.  
Ila. 63. 3.

v

himselfe ministers of executing his wrath, euen out of the Temple, furnished with conuenient weapons. And to expresse this, in the Vintage, the Actor commeth out of the Temple hauing a sharpe sickle: as Christ, became got himselfe, and daily raiseth of his owne faithfull ones fit instruments inabled and furnished with power to execute his iust iudgements against the enemies: *To doe to her as shee hath done to vs, and to render her double.* For this it is, that this second Actor hath these different notes from the first. He sitteth not; he is not crowned; and he commeth out of the Temple. So then, this Angell is the generall type, in this summary proposition, of that same, whereof the seuen Angels are, in the large explication, Chapter 15. As is most cleere by comparing the Angell, stirring this to execution, with that one of the foure beasts, furnisher of the Vials to the seuen Angels, Chapter 15. This last inciter, hath this common note with the former two Angels, that he commeth out of the Temple: but this he hath singular, that he came from the Altar. So then, he is a minister of the Altar, by allusion, still to the Temple and Legal worship. Next, he hath power ouer fire: as Christ who came to send fire in the earth: as the two Witnesses, Cha. 11. and *Elias*: out of whose mouthes fire proceeded to deuoure their aduersaries: and who had power to plague the earth with all manner of plagues, as often as they would, as hauing vengeance in readinesse against all disobedience. Now then, as by the Angell out of the Temple armed with the sickle, are expressed heere generally and summarily, in this summary proposition, all faithfull Christians; of whatsoeuer calling, instructed with power from God to execute his wrath against the enemies: which executors are more largely expressed in the seuen Angels, Chapter 15. So this, comming from the Altar, is the type of true pastors: by whose plaine and powerfull preaching, the other are informed and stirred to consecrate their hands to the Lord. Euento *serue Babel as shee hath serued vs.* As accordingly, Chapter 15. The seuen Angels receiue

Luk. 12, 49.

2. Cor. 10. 16.

receiue the vials of wrath from one of the foure beasts. Of whom Chap. 4.

## CHAP. XV.



Ence, is the story of the last wrath, for finall destruction of the enemies, to the peace of the Church, that the kingdoms of the world may be Gods and Christs. Vpon obstinate impenitency against sixe trumpets, Chap. 9. 21. The fulfilling of this wrath was sworne to come in the daies of the seuenth trumpet, Chap. 10. Vpon sounding of the seuenth trumpet, summarily denounced, Chap. 11. And summary executing thereof proponed, Chap. 14. in the end. Whereof here, the larger narration, hath the executors, Chap. 15. Their execution in order, Chap. 16. Cleared more largely, Chapters 17. 18. 19. and 20. Whereupon the gracefull condition of the Bride victorious, is magnifickly set downe, Chap. 21. and 22. This whole matter, is that other grear signe scene in heauen: to distinguish this part of story, from the preceding in the last three Chap. called also a signe in heauen. This is that, which *Mar.* 24. is called, *the signe of the sonne of man.* For hee and his iudgements, now are made manifest. As not inconueniently, the other might be called the signe of the Dragon.

2 In this Chapter, from the beginning to the fifth verse, is set downe the greatnesse of the errand: thence to the end, the disposing of the instruments for execution thereof: the greatnesse of the matter, is first summarily proponed in this, that hee saw a signe, a great, yea, a maruellous signe, and, in heauen. That Chap. 12. was a great signe; but this is both great and wonderful: cuen

euē the signe of the sonne of man in heauen. This great wonderfullnesse, is shewed in the Ministers, Angels : their number, seuen ; their imployment, to bee exccutors of God his last wrath, for finishing of the mysterie, Chapt. 10. For his spirit would no longer strue with men, vers. 1. Next in the effect and end of their worke, to the 5. verse. Which are, the destruction of Antichrist : that the Saints, victorious ouer him, may praise God ; and by the greatnesse, equity, and truth, of his iudgements manifested, all men may feare, glorifie, and worship him, who onely is holy. For expressing of this effect and end, the Church and her condition, in, and vpon this execution to follow, (ioyfully vpon sight of the instruments prepared, precocciuing the certaine euent) is set down, in the victory and song thereof. In the victory, are the meanes whereby, and the party ouer whom. The meanes, are a glassie Seamingled with fire : the pure word of God mingled with the vertue of the holy Ghost, Chap. 4. The victory, is ouer the Beast, his image, his marke, and number of his name : to shew it now, full and perfit. In their song, are first, the quality, that it is a song of praise, for a maruellous deliuerance, and ouerthrow of a great enemy : such as *Moses*, vpon such a case, did sing at the red Sea, *Exod. 14.* Secondly, it is in praise of the Lambe, through whom they obtaine this victory, and in whom the Father is glorified : and not in praise of *Moses*, who is the seruant of God, *Heb. 3. 3.* Chapt. 22. 9. and 19. 10. Thirdly, their disposition is noted, in that they haue the harpes of God, giuen by him, for his praise : that is, well tuned hearts, filled with ioy and loue, in conscience of his benefits, and bursting out in thanksgiuing. For hee onely putterh a new song in the mouthes of his seruants. Lastly, the tenor of their song is in two : the praise of God his works and waies ; and the sequell thereof. The praise of his workes, is, that they are great and maruellous : according whereto, hee hath a competent title, *Lord God almighty*. The praise of his waies, is that

that they are iust and true : and competently thereupon, he hath the title of *King of Saints*. In infinite authority and power, yet to hold euer a iust and true way, is a great praise. Now, the sequell hereof is, that he onely be feared, glorified, and worshipped of all. And that for two reasons. First, because he onely is holy, and not the Beast, who sacrilegiouſlie busketh his head with that blasphemie. Next, his iudgements are now made manifest to all : so as, who before, worshipped and wondered after the Beast, as hauing none equall, or able to fight with him : now, in his iust and manifest ouerthrow, may know, and praise God only holy. For Christ now sitteth on a white cloude iudging him. Compare this 4. verse with the 7. of Chap. 14 and see what wisdom.

3 Before wee enter in the second part, in the disposing of the instruments for this great execution : the interpretation giuen of the glassie Sea mingled with fire, is to be cleared.

4 That the glassie Sea is the type of the pure word, and pure worshippe according thereto, see vpon the 4. Chap. Heere the allusion is to that storie, *Exod. 13.* and 14. When *Moses* and *Israel* with him hauing past the red Sea, standing on the shore thereof, and seeing *Pharaoh* and his host drowned therein, they praise God, singing the song of *Moses*, &c. Of this allusion, while men marke not narrowly all the points of conueniencie, the place is diuersly mistaken. Some taking this *Seamingled with fire* to be but the type of great troubles, thorow which the Church now hath escaped ; according to the speech *Psalms 66. Thou hast brought vs thorow water and fire*. But this is not all whereto heere the spirit will lead vs. Others, take it for the treasure of meanes, which God hath euer in readinesse, as before his throne, to destroy his enemies. But this is too generall. For here, a speciall treasure is meened of the meanes, whereby, as Antichrist is ouerthrowen and drowned, so God his Church is saued. And this is, the treasure of the pure

word of God, and power of his spirit mingled therewith. For, we must all, be begotten of the word and of the spirit; and be baptized with water and with fire. And by this word and spirituall vertue thereof, must Antichrist bee foiled. As in the red Sea, the people of Israel were baptized, 1. Cor. 10. wherein *Pharao* was drowned. And as Israel was baptized vnder the cloude, which to them, was a pillar both of a cloud and of fire (of refreshment and light) but to the *Egyptians* a pillar of darkness. In which respect, the red Sea, wherein, and the pillar, vnder which they were baptized, were types of the true word and spirit, whereby the true Israel of God are begotten to immortality, and the enemies ouerthrown. So, by allusion thereto, the Church victorious ouer Antichrist, and that great City, which spiritually is called *Egypt*, is said to stand at a *glassie Sea mingled with fire*: that is, in the cleare light of the word mingled with the vertue of the holy Ghost; whereby they are victorious, and furnished with the harpes of God: but Antichrist therein is drowned, 2. Thess. 2. From this Sea, they labor to diuerr vs to cisternes of their own digging, which are full of bloude. But heere, is our victory and wisdom, whereby to count the number of the Beast his name; and so, to overcome him, his image, his character, name, and number. The Sea of the Fathers in a third part is bloud, Chap. 8. So as thence, wee may (if wee bee not wise to discerne) draw death als well as life. The Sea againe of the Church of Rome, in latter state, is all bloody worsum, Chap. 16. This Sea, hath this different note from that, Chapter 4. that this is mingled with fire. The fire is there also, but set out in seuen burning lampes distinct from the Sea: heere the fire is mingled therewith, and that of purpose, to leade vs to take vp a great point of wisdom in the diuersity of God his dispensation in this last cleare light of the Gospell, for Antichrist his ouerthrow, from that first, in the Apostolike times, for casting the Dragon on the earth. At the first  
going

going out of the Gospell, to conciliate thereto the more credit, and to shew plainly whence the vertue, accompanying it came, there was then a distinct dispensation of the spirit, in outward & visible signes, as clouen tongues, and fire: extraordinary effects and operations: as gifts of tongues, healings, and working of miracles: and by a singular and visible manner of donation, as, imposition of hands of the Apostles. But, in this last reuiuing of the Gospell, the word should be cleare and pure as at the first, and accompanied with the force of the spirit: yet the dispensation, donation, and operation of the holy Ghost should not bee in that manner, but should bee mingled with the word: the spirit and vertue thereof, accompanying the preaching of the Gospell; yet so, as no visible or distinct symbol thereof should bee as at the first, (for now, the preachers are feared by swallowing of the little booke, Chap. 10.) no miraculous operations: finally, no donation but such as, with the word and by the word preached, the spirit should worke in the Saints. So as miracles, in these last times, are no notes of true preachers. And this diuersity of dispensation is exceeding wise, and requisite for the times. At the first the Gospell was not, onely to bee opened, to the world lying in darkness, but also confirmed, to be from God. Now, it hath that credit with all; but being buried in ignorance, was to bee cleared. Neither must wee take this so, as if at first, the preaching of the Gospell had wanted that accompanying vertue. For euen then it was not in words 1. Cor. 4. 20. but in power, and was mingled with fire. No doubt, but *Iohn* his doctrine and baptisme, had with it the vertue of the spirit in those that beleueed: for faith is the effect of this fire. And out of all question, *Apollon* had the spirit in some good measure, when hee knew but the baptisme of *Iohn*. And these Samaritanes, who by the preaching of *Philip* receiued the Gospell and were baptized, had the spirit before the downe-comming of *Peter* and *Iohn*. But at the beginning, were ioyned the visible symboles, donation,



donation, and miraculous effects of the holy Ghost, to procure reuerence and credit to the Gospell, and to shew whence commeth all spirituall vertue, to faith or conuerſion: and the outward healing of diſeaſes, to lead vs to know the power of the word and ſpirit, in the quickning and life of the inward man, and curing ſpiritual diſeaſes of the Soule. Neither muſt wee imagine that now the ſpirit is ſo tyed to the word, as whoeuer heareth it, receiueth neceſſarily the ſpirit. For many heare whom it profiteth nothing, becauſe it is not mixed with faith: but the gift of the holy Ghost is now no other way diſpenſed, but by the word preached: wee feeling the force thereof, but neither ſeeing whence it commeth, nor whither it goeth. So, whatſoeuer ſpirit one pretend without the word, it is the ſpirit of error.

5 Now, how theſe Miniſters of the laſt wrath are ſeated and prepared to this great execution, is ſhewed from the fifth verſe to the end. And firſt, whence they are, 2. How diſpoſed, 3. Wherewith inſtructed, and by whom. 4. By what power it is, that ſo great a worke is effectu-ate. They come out of the Temple of the Tabernacle of Teſtimony in heauen, now *opened*, that is, out of the true Church militant (this is implied in the word Tabernacle) now made patent and viſible. This firſt note ſheweth, both what they are, and of what time. They are members of the true Militant Church, who by the light of the Goſpell, the Church being reformed and opened, are ſtirred to the worke. For God turneth the hearts of Kings, who earſt gaue their Kingdomes to the Beaſt, and were his hornes; to hate now the Whore, and eate her fleſh, Chapter 17. For her fall ſhall not be by Kings of the Eaſt or Mahometans, but by reformed Chriſtians: whereof wee ſee already good degrees, praiſed be the King of Saints. This note alſo pointeth the time of this execution, to be in the dayes of the ſeuenth Trumpet, according to the Oath, Chapter 10. Vpon the ſounding of which, Chapter 11. followed the opening of the Temple

Heb. 4. 2.

John 3. 8.

Mar. 5. 21.

ple in heauen, and cleare ſight of the Arke of the Teſtimony, and thereupon lightnings, thundrings, &c. Now here, theſe ſeuen Angels, Miniſters of God his laſt wrath come forth of the Temple opened, and goe to execution. Thus the ſpirit by cleare notes, leadeth vs to couple rightly the courſe of this Propheſie. Which, from the beginning hath ſo plaine a way, as all being comprehended in ſeuene Seales, ſixe thereof bring the firſt ſorrowes; the ſeuenth opened, yeeldeth ſeuene trumpets, whereof, ſixe bringing the ſecond euils: and theſe working but further induration, Chapter 9. The ſeuenth Trumpet ſounding, yeeldeth theſe ſeuene Angels with ſeuene Cuppes of the laſt wrath. Whoſe ſtorie by the narration, wiſely and exceeding purpoſely in the 12. 13. and 14. Chapters interieſted, was till now delayed.

6 The diſpoſition of theſe Angels is ſhewed in their apparrell, which is linnen, and that both pure and bright, and girded to the with a golden girdle about the breaſt. White linnen apparrell is the garment of all Saints: who in Chriſt are made Priests to God, by putting on and girding to, or applying Ieſus Chriſt to their hearts by the girdle of faith, more precious then gold to righteouſneſſe and holineſſe. But here in theſe Angels, this common garment hath a ſpeciall relation to their ſpeciall calling, To ſhew that this execution ſhould bee iuſt & vpright, not only in reſpect of God the iuſt Iudge, whoſe *ways are iuſt and true*, but euen in reſpect of the Miniſters alſo, who in the light and aſſurance of faith, ſhould in the zeale of God and of his worſhip bring downe Antichriſt. *For bleſſed ſhall hee be called that rewardeth her as ſhe hath ſerued vs.*

1 Pet. 1. 7.

Pſal. 137.

7 They are inſtructed hereto with golden Vials or Cuppes full of wrath, euen the wrath of God that liueth foreuer. Golden cuppes were alſo holy veſſels of the Sanctuary to ſhew hereby likewayes this to bee a pure worke like gold, and holy, and acceptible. And the wrath powred out is euerlaſting, as hee whoſe wrath is

is; for according to his name, so is his feare: and as is the man, so is his strength. Hereto also serueth the kind of Instrument. At the iudgements by the fixe Scales, some cry was alwaies ioined to waken, if it had beene possible men to learne. The Trumpets sounded loud, in fixe of them God giuing *Iezabel* time to repent, Chapter 3. and 9. Hereupon obstinate impenitency, out of golden bowles, wrath without noise is tumbled. The seuerall degrees whereof, in God his patience, Chap. 16. yet more argueth and aggravateth the obstinacy of the enemies till more and more endured to endlesse wrath.

8 These cuppes are given to the Angels by one of the foure Beasts, that is, by the true Pastors of the church, Chapter 4. to shew, that through the cleare light of the Gospell preached, Antichrist being laide open, the hearts of God his faithfull seruants shall bee filled with holy indignation and zeale to imploy their power to God his honour, in his ouerthrow, stirred thereto by the preachers of the truth. *Reward her as shee hath rewarded you, &c.* according to the Cup shee filled to you, fill her the double. This was summarily rouched in the end of the 14. Chapter, when the Angell from the Altar hauing power ouer fire, stirred the other to cut downe the grapes of the earth: the which same thing is here more largely explained. That this is said to bee done by one of the foure Beasts, as it sheweth them to be the stirrers to worke, so (according as their diuers faces expressed diuersity of gifts, as for diuers times and cases is requisite) to signifie the imployment at this time of such as were fittest, whether for wisdome, as *Men* to spee out the Beast, or rather (that being already done) for leonine courage, roaring and thundering, Chapter 10. to encourage and terrifie. How it be, what of one of them is done, is done of all.

9 The power, whereby this great execution is borne out, that it cannot bee stayed, is God his glorious and powerfull presence in his owne true Church opened and made

made visible, before fuming in wrath against Antichrist: so, as neither dare these Ministers but execute their charge: The feare and loue of God, and knowledge of his terrour stirring them: neither any enemy impede the course of God his iudgements till they bee finished. For the Beast must goe to destruction: and the Whores louers shall stand abacke afraid at her burning, Chapter 18. And what is it else, that miraculously hath and yet doth beare out against Antichrist his power and malice; *Who, if the Lord were not on our side, would haue cast vs up, and as mighty floods haue overwhelmed vs in the depth: but the Lord is our helper. Peoples heare it, Exod. 15. 14. and are afraid. Sorrow commeth on the Inhabitants of Palestina.* Now this type is not so put, as if the Saints this time should be debarred from the presence of God in his Church. But by allusion to the 40. of *Exodus*, 1. *Kings*, 8. *Isai* 6 to shew a great and powerfull presence of God in his Church, newly reerected from vnder Antichrist his tyranny, where through the execution shall haue no let. It is true, that the resort (albeit very frequent and dayly encreasing) shall not bee such during the plagues and smoking wrath of God, as when *Euphrates* is dried vp, the high places taken away, and *Baal* destroyed. When the twelue Ports of the new *Ierusalem* shall be cast open continually to receiue from all quarters both Iewes wakened by a voyce from the Throne, and the Kings of the East with them comming to worshippe *Iehouah* the Lord of hostes, who then shall be the onely one Lord in the earth, and his name one. To which, the fixt Cup shall in the owne time prepare the way, and which in the seuenth shall bee fulfilled, and so the mystery finished, in the accomplishment of all fore- told by the Prophets, Chapter 10.

## CHAP. XVI.



N the 15. Chapter was the preparation for the last wrath. Here is the particular execution in seven degrees, according to the number of the Ministers thereof, which degrees in order and manner haue a great resemblance and relation to the degrees of Antichrist his rising in the Trumpets, to shew the wisdom and iustice of God, in rendering measure for measure, and bringing him downe as hee arose. The resemblance hath made many to thinke both to bee of one matter and time. But these Vials are all powred on the Beast and his marked ones, whose height in working began but in the fifth trumpet.

2 This execution is commanded verse first, from the Temple, as a holy and iust worke, with a loud voice, as a matter important, and to bee performed with care: to the Ministers, who being prepared attend the signe. The execution is vpon the earth; that is, the earthly sort of men, thorow all the plagues, evidently designed to be Antichrist and his adherents. It is executed by seven degrees, to shew God his patience in his greatest wrath: in each degree is the common signe, of powring out the Viall, and the ensuing effect first or secundary.

Cap. 13. Sect. 7.

3 The first Viall is powred on the earth. Where, the earth must bee vnderstood according to the relation it hath in collation to the subsequent things, and degree which in that respect it holdeth: to the sea, riuers, sun, throne, *Euphrates*, the aire. For, as when the earth, or the earth and Sea opposed to heauen, then things below are opposed to things aboue: earthly or vnstable things, to things heauenly and permanent: so in this place, as also in the first Trumpet, it must bee taken, as the order of arising degrees in comparison requireth, for the first and lightest degree of iudgement, as the earth is the lowest

est and lowest of elements: as the earth is taken in the first verse, all the Vials are powred on the earth, because all are on the earthly, Antichristian Kingdome: in this other sense of the earth, the first particularly, is powred thereon. The effect thereof is, that the filthinesse, loose life, hypocrisie, auarice, pride, symony, and other vices of the Clergy, and Church of Antichrist, breake out to the view of the world (long blinded) as filthy boiles. The allusion is to the sixth plague of *Egypt*, where-thorow the Enchanters were no more able to stand before *Moses*. This was the first degree of the fall of Rome, when God to make them detestable, discovered their foies; so as these enchanting bewitchers were confounded, and could no longer abide the light. The accommodation of Story is most cleare: where by numbers their auarice, pride and hypocrisie is highly exclaimed against: Few daring yet challenge their doctrine and worshipp: yet their persons thus falling first in contempt, it made way to the next Cup. Now, as in the first Trumpet, contention and selfe loue ioyned with cruelty, like fire and haile mixed with bloud, cast on the earth, made the first great degree to Antichrist his rising, by burning vp all true loue, life, and holy zeale of religion: so, the first open degree of his fall, is by the cup of wrath powred on the earth, euen the discovery of their hypocrisie and filthinesse, whereby they were seen to bee void of all true Religion.

Exod. 9. 11.

4 The second Viall maketh a higher degree, in that not onely the persons, who worshipped the Beast, and receiued his Character, are for their filthinesse, odious; but now, euen their common doctrine and ordinary worshipp become vyle and corrupted as bloody worsum, deadly to all that drinke thereof, and abhorred of men, who in the cleare glassie Sea before the throne perceine the stinking rottennesse of this Asphaltites. How after the contempt of the persons for their abominable filthinesse; next, all their worshipp and doctrine of pardons,

dons, reliques, indulgences, holy water, crossings, soul-Masses, pilgrimages, processions, inuocation of Saintes, baptizing of bells; magicall coniurations, forged miracles, foolish Legends of lies, and the rest of that sea of rotten bloud beganne to stinke in the noses of men, is more then euident: their whole worshippe and common schoole Diuinity now standing as the Sea of *Sodom*. Compare this Viall for kind and degree to the second Trumpet.

Exod. 7.

1 King. 18. 5.

5 By the third Viall, their riuers and fountaines of waters are turned into bloud. When by *Moses* the flood and al stanks & ponds of *Egypt* were turned into bloud, (for thereto in this and the former Viall the spirit alludeth) the Egyptians digged to themselues wells to drinke of. When in the dayes of *Ahab*, through parching drought, all other waters failed, hee and *Obadiab* seeke to the riuers and fountaines. So the common Sea of Popish worshippe and doctrine becommeth vile: the last refuge, for preserving the liues of their Beasts, is their riuers and fountaines, whereby their Sea is enriched, and which by kind should bee more cleare and sweet. But these are also made bloud, & that in two respects. Their riuers & fountains are their great and learned Doctors, and grounds, whence these as riuers carry waters, as fro springs, to sweeten if it were possible that rotten sea. But howsoeuer, in some outward degree they apeare to haue some more freshnesse; yet they are but bloud, and to drinke of them it is deadly. They labour much to excuse and maske the grosse rottennesse of their sea, and to sweeten it with eloquence, aide of Arts and Philosophy: and yet all is bloud. They busie themselues to bring warrands from the Fathers: but almost, all from that third part of that ancient sea, which in the second Trumpet was made bloud: and from these fountaines & riuers which in the third Trumpet were for the third part made bitter and mortall. And what cleare & sweet water might both from Scripture & Fathers be brought for

for cure of their Sea, they by false glosses wrested interpretations, cuttings, and caruings turne ail into bloud. The second respect, in which their riuers and fountaines are said to become bloud, that wee should not misse to take vp, the Angell executer, praiseth God his iustice therein, and another from the Altar (a sure testimonie from Christ himselfe) confirmeth his saying. And this double testimony both of the executers and ministers of the Altar, true Pastors encouraging to execution, so warranteth the equity of this point, that men need not bee remisse or stayed with any faint doubts, from executing this iust worke. And certainly the Spirit in this double proclamation of God his iustice herein, seemeth in diuine wisdom to haue foreseene and foresheued the faintnes of men in this so approued errand. The point is, because their riuers and fountaines, euen their head-Clergie men, entertainers, nourishers, and vpholders of all that stinking sea, haue beene bloody murderers of the Saints and Prophets, and occasioners of all bloodshed in the earth (the Whore Chapter 17. being drunke with the bloud of Saints, and all the bloud of the earth being found in her, Chapter 18.) Therefore the Lord in *Obadiab* 16. his iustice, now giueth them bloud to drinke, euen measure for measure. And the Cuppe that shee filled to vs, shee now tasteth in her course. Wherein is performed what for consolation was spoken, Chapter 13. *If any kill with a sword, he must be killed by a sword.* The performance of this wee haue in some measure seene, and dayly see, in such Countries wherein the Lord hath raised the light of his Gospell, while their continuall conspiracies and treasons against the states and liues of Princes, compell men (otherwise, but preposterouslie pittifull, and for all this double denounced warrant of the equity of the worke, but too slow) to giue them the due recompence of their bloody practises. But the effect hereof will bee still more and more perceiued. For there will

Chap. 14. 10.

Obadiab 16.  
Lia 49. 26. &  
vs, 51. 22. 23.

will be no end of their tragicall attempts, till that bloudy state be destroyed for euer. These are the Martyrs, the Church of Rome can glorie of. Here a diuine artifice of the Spirit is not vnworthy the marking: that as in expressing the first sufferings of the church by the dragon Chapter 12. who giueth his power, throne, & authority to the Beast, allusion was to the condition of the olde Church in *Egypt*: so here in the first degrees of finall wrath, allusion is to the plagues there. Like as in the Chapter 15. vpon preception of the last degree, the song of *Moses* was sung at the glassie sea.

6 The fourth Viall is on the sunne; whereby the beast his marked ones are plagued: the cleare light of the Gospell (shewing Christ the sun of righteousness) now so shining, as in place of glorifying God by repentance, and acknowledging of their errors and workes of darkness, they as the Children of darkness, and hating the light, whereby their workes are reprobued, boile in despitefull rage, and are burnt vp with enuie and malice, as were the Pharisees at Christ his cleare doctrine and euident myracles: and that *Stephen* hauing his face like the Sunne. And they blaspheme God in blaspheming his truth, and true Church; speaking euill of the way of righteousness: their desperate rage still increasing as the light groweth, because induration in impenitency is a common effect of all these plagues. In that, showfoeuer God hath his owne single ones to pull out of that Kingdom, yet the body is not reclamable, but must goe to destruction. Compare this with the fourth Trumpet. The light of the Gospel is a plague and torment to the reprobate world, as the two witnesses, Chapter 11 were a vexation. Here the first effect of this Viall is rage, the second blasphemy.

7 The ~~sun~~ is on the throne of the Beast, that is, on his Kingdom, as the next words interpret, and as the whole frame of Scripture speech euinceth, The throne of

Iohu 3. 20.  
Eph. 5. 13.

Act. 7. 54.

of *David* is for his Kingdome. The Throne is established: for the Kingdome is established. Satan his throne, Chap. 2. & 13. for his kingdome. The first effect heereof is, their kingdome loseth the glory, lustre, pompe, and wonted estimation, and becommeth contemptible. Whereupon the secundarie effect followeth, in them, of desperate sorrow, expressed by a gesture of men, extremely grieved. *Gnawing their tongues*: and o'duration in impenitency and blasphemy, their sores by the light of the sunne being more and more laid open, and thereby their sorrow augmented. For their workes, see Chapter 9. And withall, consider what a wise and iust retribution. As, by falling from heauen to the earth, and from being starres of light to become ministers of darkness, they opened the bottomlesse pit, and let out darkness, by the smoake thereof eclipsing all true light, and so erecting the kingdome of darkness. So heere, by the cleere arising light of the sunne of righteousness, all the earthly and worldly account of their Kingdome becommeth contemptible, and is darkened. And as, by the doctrine of darkness, they, like Scorpions, stinging men, tormented their consciences: so the light opened, and discovering their treachery, tormenteth them with anguish and sorrow. This effect, both first and secondary, we see already in great part, but shall yet see more. For, albeit these plagues heere, haue their owne degrees for order of working, yet still the former hold on with the sublequent, till all together, in the ende, bring finall destruction.

8 The sixth viall is notable in many circumstances. It is poured on *Euphrates*: the effect is, drying the waters thereof. This effect is for a speciall end, that the way of the Kings of the East may be prepared. Against this effect, and apparent sequell thereof, a great endeavour is shewed, and the euent thereof. The endeavour, is of the principals, *Dragon, Beast, and false Prophet*, by their instruments, (*a peccilent broode, and well resembling their origine*) *foule spirits, and spirits of Devils*: so is their quality

litie. Their dealing is, to goe to the Kings of the *Earth*, strangers from heauen, whom they may perswade importunately crouting like frogges, night and day in their cates. Their force of perswasion is, by working signes, thus to shew them to bee false Prophets, seducing. The ende of this their endeaouour, is to gather these earthly Kings together, in their purpose, to vphold their tottering Kingdome, now threatning a fall: and to impede the apparant effect to which this Viall maketh preparation: but which God shall turne to an other fine then they purpose: euen to be glorified in their iust destruction, as the euent prooueth. Now, both in respect of the great danger to be deceived and misled by these frogs, and of the great day of God his wrath, to come on them (so much the more perillous, as it should come like a thiefe in the night) warning is giuen to watch, and hold the true faith: whereby, putting on Christ, and girding him to vs as with a golden girdle, we be not found naked, and so ashamed, but blessed through our garment. The euent of all this their busie trauell is expressed in this, that they gathered them to a place called in *Hebrue Armageddon*.

9 Now, because for the most part, the effect and sequels of this Viall are yet to come: in seeking the accommodation, we must walke warily, as the light of holy writ may leade vs. *Euphrates*, properly, is that great Riuer whereon *Babylon*, properly so called, did stand, and whereto, it serued for beauty, commodity, and fortification. It was also the march bordering *Dauid* his kingdome on the East, separating, and in a manner debarring the Easterne peoples therefrom. To both these considerations, in this allusion, the spirit hath respect. In the 51. of *Jeremy*, prophesying the destruction of *Babylon*, hee threatneth that he will dry up her waters. Thence, hither, to the destruction of the mysticall *Babylon*, the speech is brought. In the next Chapter, the whore *Babylon*, is said to sit on many waters. Which are interpreted, *Kings, Nations, Peoples, and Tongues*. To shew, in great dominion and authority,

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great dignity and strength. The drying vp then of her waters, is the decay of her authority, dominion, glory, and power, by the subtraction of these from her obeience, in whom was her strength and fortification. Euen that same, which Chapter 17. is expressed by *eating her flesh and making her naked*. Thus, fitly for this respect, and yet more for the second, the drying of *Euphrates* is heere mentioned, in a depth of wisdom: to shew, how that Riuer bordering the kingdome of *Dauid* on the East, and set betwixt the Easterne Kings and the blessed land, being dried vp, the Kings of the East, should therethrough haue easie access thereto: the debarring impediment being remoued. The sense is. As Antichrist his rising was the occasion of darknes, and defection from the Gospell to *Mahometisme* in the East and of the obstinate abiding of *Iewes* (who are most part in the East, and whom specially heere the spirit pointeth at, as the euent cleareth) in their infidelity: and as the greatnesse and power of Antichrist still debarreth both, from embracing the Gospell, as *Euphrates* flowing ouer all his bankes, and so letting all free passage to the Kingdome of *Dauid*: both *Iewes* and *Mahometans*, through the superstition, idolatry and corruption of the Romish Church, abhorring Christianity: so now, her waters being with the heat of the sunne of righteousnesse dried vp, an open way shall bee prepared for them to receiue the Gospell. I know, how some, from the story of *Cyrus* and *Darius* King of the East, diuerting the course of *Euphrates*, and so surprising *Babylon*, thinke this allusion taken, to shew how mysticall *Babylon* shall in like manner, be destroyed by Easterne Kings. But the spirit of God fetcheth nothiug from *Xenophon* or *Herodorus*, but all his allusions are to holy writ. As this speech is, plainly from *Jeremy*. And, the Prophets (who in respect of *Media*, by whose forces specially *Babel* was taken, denounce her ruine from the North) shew the weakenesse of that conicecture. And this Prophesie cleareth evidently that her destruction shall be by Westerne Kings euen the hornes of

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Matth. 2. 3.

the Beast, who hauing long drunke of her cup, and giuen their Kingdomes to the Beast, at last haue their hearts turned by God, to hate the Whore, eate her flesh, make her naked, and burne her with fire: and to shall make way for the Kings of the East, that is, whole States (that particular persons be not thought heere to bee designed, as were the Sages, who at the natiuity of Christ vpon sight of his star, came from the East to worship him, whil Priests and Phariseis ahode in blindnesse) which, by *Babels* fall, the cleare starre of Christ shall bring to bowe vnto him. Whereat *Herod and all Ierusalem shall bee troubled*. As their endeauour heereupon well sheweth. Now, heere, a great wisdom and delighfull congruity, in the order of God his working, is to be obserued and admired. By Antichrist his vsurpation and darkenesse, preuailing on the fifth Trumpet, as by the swelling of *Euphrates*, the East was alienated & debarred from the Kingdome of *Dauid*: God in his iustice, losing thereafter, in the sixth Trumpet, from *Euphrates*, these Armies of desolation & poisoning error. So heere, in the fifth Viall, the kingdome of Antichrist becoming daike and contemptible, and in this sixth Viall, all beauty, strength, and fornication being dried vp, the East shall come againe to the Gospell, and *Iewes* repent from their obstinate blindnesse and induration. God, thus wonderfully, and to the high praise of his wise grace, bringing a more ioisfull effect from *Euphrates* in Antichrist his fall, then hee brought a heauy woe in his rising. And consider how wonderfully heereupon the case varieth. In the sixth Trumpet, out of the mouthes of these destructioners, from *Euphrates*, came *Three things, Fire, Brimstone, and Smoake*: By which three, the third part of men were destroyed. Here, to disturbe als ioisfull an effect from the East, out of the mouthes of the *Dragon, Beast and false Prophet*, three foule spirits euen spirits of *Devils*. That is, men led with the spirit of Satan, lyers, and murderers like their Father, and accompanied with the effectuall deceiuablenesse of his working, authorised by Antichrist.

Antichrist his state, and in speciall by the false Prophet head thereof, are sent abroad, as crouting floggs, to besittre themselves. Who these are, the state of our time and practise of Iesuites and Seminary Priests, compassing Sea and Land, specially busie about Kings, maketh more then manifest. They beginne to see their waters drinking in, and *Euphrates* cast so great a river, now running in a narrow channell; and this fettereth them madlings a worke. Besides their origine, they haue a speciall note of distinction whereby to discern them, *that they are workers of miracles*; so to shew them false Prophets, to whoie begetting, authorizing, and setting a worke, all the power of the kingdome of darkenesse, *Dragon, Beast, and false Prophet*, haue iointly bended all their malice, force, and intising hypocritie, as to the last puffe of Satan his mouth, and of the Vicar of his throne, for vnderpropping *Babylon*. But shee cannot be cured. For the *Beast* goeth to destruction. Heere, the Beast and false Prophet are distinguished, as the first and second Beast, Chap. 13. That heere, may bee shewed a ioyned endeauour of the head and whole body of the state. See vpon the next Chap. Sect. 11. 18. and vpon the 19. Sect. 27.

10 The vnlucky euent, of this their endeauour, to themselves and happy to the Church: specially these to whom by this viall the way is prepared, is shewed in these words, that they gathered them to a place called in Hebrew *Armageddon*. Wherein, much matter is comprised and offered to our consideration: partly in the name of the place, but specially, in that it is so called in Hebrew. The place is *Armageddon*, a word composed of *Har* a Mountaine and *Mageddon* a plot of ground in the oflot *Munasse*: famous in Scripture, for two notable euent, the one of great ioy, the other as sorrowful. The first is in the 5. of *Iudges*, where a great victory is obtained against *Iabin* and *Sisera* at the waters of *Mageddo*: when the Kings fought and were swept away. This was so noble a victory to the Church, as the *Psalmist* maketh it

1cr. 51. 9.  
Chap. 17. 8.

the measure of his wish against the enemies. The other als mournfull, is, when *Iofias* by *Necho* is slaine at *Mageddo*. Whereupon, to the Iewes, insued most bitter mourning. To both these euent the spirit here alludeth; yet with this remarkable point of difference, that where the first of them was at the waters, the second in the valley of *Mageddo*. Heere, the place is *Armageddon*, that is, the mountaine of *Mageddon*. This difference is purposefully put of the spirit, to shew that the enemies heere, should bee in some great indeauour against the Church of God, in all the old Testament bearing the name of a *Mountaine*. Not onely for God stablishing her against all assailers, and for her eminencie, but also, in respect of her type in Mount *Sion*, and land of promise, which is a land of Mountaines, and for the Church her abode therein, called of *Daniel Hurschikadosh*. This is the Mountaine of Mountaines, wherein, the Lord will destroy death: and thresh *Moab* as straw is threshed in *Madmeha*: in which the Lord will destroy all that rise against her. Heerein then is implied, that this great destruction of Antichrist and his aiders, by perswasion of the frogges, shall bee in a high enterprise against the true Church: as God foiled *Gog* upon the Mountaines of *Israel*. And the King of the North entring in the pleasant Land, and planting the Tabernacles of his Palace in the glorious and holy Mountaine. Now, as for this their purpose, causing their destruction, the place is called *Har*, a Mountaine. So, to expresse a double euent of this their enterprise, it is called *Megiddon*, by allusion to the two stories before mentioned. To that in the 5. of *Judges*, to shew, that the same shall befall all these enemies assembled by the frogges, which did befall *Iabin* and *Sisera* at the waters of *Mageddo*. And thereupon, such a like song of ioy to the Church, as is that of *Deborah* and *Barak*. To the other story of *Iofias* slaughter, the allusion is, to shew, that vpon this victory, should arise such a mourning, and that proper to the Iewes, as they had for the slaughter

Psal. 83. 9.  
2 King. 23.  
2. Chron. 35

Dan. 11. 45.  
Ezek. 20. 6, 40  
Isai. 25.

slaughter of *Iofias* in the valley of *Mageddo*; but of a much different kind. Euen that mourning whereof *Zachary* prophesieth in his 12. Chapter. When by this victory, the way beeing prepared for them to come and see him whom they pearced they shall bee sorry for him, as one is sorry for his first borne: and when, in that day, there shall bee a great mourning in *Ierusalem*, as the mourning of *Hadadrimmon* in the valley of *Mageddon*. When *Ezech.* 20. 43. every family shall mourne apart: and when they shall indge themselves worthy to haue bene destroyed: God pouring on them, to true repentance, the spirit of grace and compassion. And for this double effect, of the Iewes common ioy with the Church, and proper mourning, the place is called, in Hebrew, *Armageddon*. To expresse that the Iewes, conuerted to the Gospell, shall celebrate this victory, both with ioy, and also with godlie sorrow causing repentance, for their by-gonne induration and pearcing of their Saviour. In the first Chapter, speaking of that sight of Christ, whereby all families should mourne before him, euen they who pearced him thorow; for this same purpose are put *an*, and *Amen* for Grecian and Iew, who iointly should see him, and mourne vpon sight of the signe of the Sonne of man in heauen, *Mat.* 24. The same which heere is shewed in the vials, as vpon Chap. 15. Sect. 1. was declared. In like manner Chap. 9. to shew, how both Iew and Grecian, should at length know and detest Antichrist, he is called in Hebrew *Abaddon* and in Greeke *Apollyon*. But in this place, that we may take vp the spiritual drift of the holy Ghost, in these who shall come, vpon this victory, from the East, hee telleth vs that the place shall bee called in Hebrew *Armageddon*. Not, but it shall bee so called also in Greeke, that is, the Gentils Christians shall also celebrate this victorie: but, to stirre vs to the vp-taking of a speciall effect heereof in the Iewes, of common ioy with vs, and proper mourning for their owne induration against the common Saviour, so the place is called in Hebrew.

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The conuersion of the Iewish people, by cleare warrant of Scripture, wee looke for. And that, not onely of certaine persons, now and then, heere and there : but assuredly, that the body of that people shall solemnly turne, to the great admiration of the world, and praise of God his both wisdom and mercy. This the Prophets foretell clearly : the Apostle *Paul* most plainly ; yea the Lord himselfe, in the prediction of their overthrow, *Luke 21.* limiteth the time of their being trode vnder, *till the fulnesse of the Gentils bee brought in.* Which selfe words, the Apostle vRING, *Rom. 11.* he expouneth clearly the Lord his meaning. It is a wonderfull providence, that the Iewes, fiftene hundred yeeres, not possessing one foot of property in the earth, yet are kept a separate people, that in his owne time the Lord may be magnified in his mercy and truth, towards them, to the astonishment of all the world. That the great deliuerances promised them in the Prophets, haue all their performance in Christ, it is certaine : but whereof, that the full accomplishment cometh not til their solemn conuersion, it is euident, by the Prophecies cited and applied, by the Apostle, to that purpose. Now, whether they shall be brought to inhabire againe their owne Land, albeit I dare not determine : because (it being typically) all, promised thereant, may be performed in their coniunction to the Church, which is the true Ierusalem from heauen : yet certainly, my heart inclineth to thinke so. Because their solemn conuersion must bring with it, the remoouing of their reproach, and so, of necessity, a gathering from their dispersion, to brooke a state in the eyes of the world. And the Lord his owne words, limiting their being trode vnder foote seeme to implic no lesse : *O the deepenesse of the riches both of the wisdom and knowledge of God !* The Iewes, misconceiuing the Prophets, are strengthened in their error of Messias yet to come, because they thinke, that before his comming, the Roman Empire must be vtterlie destroyed ; which now standeth onelic

onely in the Pontificality. Whereby, any may well know, how great a way his fall, and of all that liate with him, shall open vnto them. So much the more as in place of his idolatrous superstition ( whereat they now stumble ) done away, they shall see the purity of true worship erected.

11 The seuen th and last Viall is poured in the Aire. The effect whereof is summarilie, in one word denounced, and then typically declared. The denunciation is great : first for the authority, as being not onely from the Temple, but also from the throne in it, euen God his owne voice. And next, for the weight of the matter ; that now, *all is done.* Not as if in that instant all things were accomplished ; but, by pouring out of this Viall the signe being giuen, to shew that in the daies thereof all should be finished according as Chap. 10. was sowne. Neither is this to bee taken for the last consummation, as neither is *the great day of God almighty* in the former Viall, for the last day : any time of God his great execution, being in Scripture speech so called ordinarily. But heere it is said *to be done.* Because now at last, God is by this plague to destroy all enemies of his Church, and beautifie her with peace, liberty, and plenty of grace : so as all whatsoever by the Prophets hath bene foretold and promised of either, shall now haue the full accomplishment. The Church being freed of all troubles, and hauing but to expect her bridegroom, for whom now shee shall bee prepared. This Christ himselfe fore- *Lu Le 21. 28.* told. *When yee therefore see all these things come to passe, then lift vp your heads.* These words then ( *it is done* ) are all one with these ( *now all is come to passe so as yee may lift vp your heads.* See this same speech in this same sense, Chap. 21. They are as I thinke, much deceiued, who interpret the commotions heere subioyned, of the last consummation : which shall not come thus, but as a theefe in the night, vpon a peaceable, secure, and sleeping world : when all these broiles and whole effects of the

feuen Vials, called of Christ, *Matth. 24. the signe of the sonne of man*, shall haue past before.

12 This great effect, thus summarily in one word denounced, is declared by continuall allegorie. When the Aire is cleere and quiet, all, both sea and land, riuers, fountaines, and heavenly lights, are calme and shine cleere. But, the Aire being troubled, all heere below is troubled, and for their vie toward vs, the heavenly lights are also darkened: and these fearefull effects of *thundrings, lightnings, voices, &c.* ordinarily do follow. Hereby, the spirit will expresse an vniuersall and horrible commotion and alteration of the state of the earth; which in one word hee calleth an earth-quake: yea and that so strange and huge, as the like was not since men inhabited the same. It was a great earth-quake (that is alteration and vicissitude of things) when, vpon opening of the sixth seale, the state of the Roman Empire was shaken, and in the sixth head, receiued a deadly wound. But in the ouerthrow of Antichrist, the Beast going to destruction; when the cured head and Beast quickned, therein againe, shall be slaine and destroyed: there shall be another kind of commotion and alteration of the states of the world. So as, who seeme best fenced and hedged from all perill, as Ilands; and who seeme strongliest stablished in greatnesse & strength, as Mountaines; shall flee away, and bee so vndone, as they shall bee found no more. And so, it is no maruell that this alteration shall bee conioyned with terrible plagues and iudgements vpon the wicked, like *baile from heauen of a Talent weight*: who notwithstanding, remaine indured against God, and blaspheme still.

13 The effect of this earth-quake, is declared to bee on the state of Antichrist and his aiders; vnder the names of *the great City diuided in three; the Cities of Nations falling*. Wherein, *great Babel is now remembered and rewarded*. The Nations did tread vnder

foot *the holy Citie*, Chap. 11. And heere their Cities fall. In the streets of the *great City* God his Prophets they murthered, vnburied and mocked *three daies and a halfe*. Heere, that great City is diuided in *three*. And so, that bewitching *Babel*, whose fall was denounced, Chap. 14. now commeth to ruine. For, by all these, that one state is meant; but that, with her fall, shall be conioined the fall of many great kingdomes, and all the face of the earth shall be altered. Which, besides the reason of her greatnesse, is yet the lesse wonderfull for this, that with her fall shall come on, the conuersion of the Iewes and orient with them, and apparantly by them. The subsequent Chapters, wherein this is more amply set forth, maketh the matter cleare. Now what particularly is meant, by renting of the great Citie in *three*, till the euent declare it, I dare say no more, but that apparantly it sheweth the ouerthrow and dissipation of all the strength of that State: which consisted in the ioyned power, counsell, and working of *three*. The Dragon, Beast, and false Prophet, verse 13. Or if heereby, the holy Ghost will giue vs to take vp such an vtter exterminion as is shewed *Ezech. 5. or 6. 12*. Or, if this diuiding in *three*, hath relation to the order of destruction set downe in the subsequent Chapters, in three degrees: first of the Whore, Chap. 17. and 18. next of the Beast and false Prophet, Chap. 19. and thirdly, of the Dragon, Chapter 20.

Z 2 CHAP.

## CHAP. XVII.



**V**haue heard the seuen degrees of the last wrath, whereof the seuenth hath in few wordes, so strange an effect summarily implied, as a larger manifestation thereof was necessary. Which accordingly the Spirit giueth; in the parties destroyed: manner, measure, and euents of their overthrow.

2 The parties destroyed, are the Whore, in this and the next Chapter. The Beast and false Prophet, Chapter 19. And lastly for an absolute victory, the Dragon Chap. 20. Whereupon insueth the goodly and graceful, state of the Church, Chapter 21. and 22.

3 To the sight and perception of the damnation of the great VWhore, *Iohn* is first exhorted and disposed by one of these Angels which had the seuen Vials, 1. 2. and beginning of the third verse. Secondly, a vision is exhibited till neere the end of the 6. verse. From thence, to the end of this Chapter, the vision is expounded by the Angell.

4 In the action of disposing *Iohn* to the perception of these things, are the Instrument and his endeavour. The instrument is one of these seuen who had the Vials. To shew, that the time when the vials shold be a pouring out, would bring with it a more cleare knowledge, of Antichrist, and of the trumperie of this VWhore, great by his power and credite: and should waken vp and dispose men to see more evidently these things which before were but of few, or then obscurely known. Thus by degrees light groweth. The Angell his endeavour to this end is two-fold, in that both with voice he stir-  
reth

reth vp, and carrieth *Iohn* in spirit to the wilderness. To let vs see, that for perception of such things we are not onely to be wakened vp from our naturall dulnesse, but must in a manner be separated from our selues, and all common conuersation of the world: which yet standeth not so much in the retreat of the body, or retirednesse of place, as in right disposition of spirit. The Angell stirreth *Iohn* to perception, by an argument from the great sight hee was to shew him, the damnation of the great whore, which according hee performeth, in shewing the Whore, this Chapter, and her damnation Chap. 18.

5 The greatnesse of this Whore (for further wakening vp of *Iohn* (and vs in his person) is yet amplified by 3. Arguments. First, her great Dominion in these wordes, which sitteth on many waters. So interpreted, verse 15. therefore fitly is the decay of her estate called drying vp of her waters, Chapter 16. 12. *Ier.* 50. 28. and 51. The second argument is from the persons, with whom shee playeth the harlot. First, for quality great, as being Kings; next for number, many, as indifferently, committing whoredome with all the Inhabitants of the earth: thus being both a great and a common whore. The third argument is, her whorish and deceivable perswasion, like that Prouerbes 5. by her allurements, subtlety, deceiuing men as with wine, and making them drunken, so to dote more & more on her, as men drunken lust aye the more after wine, till becomming altogether senselesse all true iudgement be stollen from them. This is it which maketh all paines taken with superstitious Idolatries for their conuersion to be vnprofitable: as it is but folly to deale with a drunken man while his wine is on him. This is that *Babylon*, Chapter 14. against which, the heauy wrath there denounced, heere taketh full execution. And for clearing the equity thereof, it is most plainly heere opened what shee is, and of what time, and state.

Ier. 51. 7.

6 To *John* thus prepared, appeareth the vision of a woman sitting on a beast, and properties of both. Of the Beast his properties wee will speake in the Interpretation of the vision which the holy Ghost himselfe giueth. The woman is glorious in all worldly pompe, and royall magnificence; whereby shee dazeleth the eyes of men; shee is a most abominable Harlot, prouoking to detestable Idolatry and superstition, and in place of the healthsome waters of life, propining her owne traditions and deuises (for *stollen waters are sweet*) which in detestation thereof, the holy Ghost here nameth by an abominable name, This shee doeth vnder faire pretenses, deceiuing with a golden Cuppe. Shee is an impudent professed Harlot, and mother harlot of the world; and yet with such deepe subtilty couering her practises, as none shall read that which is openly written on her fore-head, but the lightened by the spirit, to finde out the mystery. For shee is like that adulterous woman, *Prou. 30. 20. which eateth and wipeth her mouth, and sayeth shee hath done nothing*. Finally, shee is a cruell murderesse of Saints. Shee sitteth on the Beast, as borne vp by him, and hauing all this glory and bewitching power to deceiue, onely through that credite and estimation which shee hath by the Beast her aduancer.

Cap. 14. Sect. 3.  
Abac. 1. 5.  
Act. 13. 31.

7 This vision worketh in *John* admiration, yet not such as was that Chapter 13. of them who admire and follow the Beast, and that hereafter verse 8. but no the lesse hauing mixed with it some such infirmity as required a wakening of him from a vanishing astonishment, wherein many lie benumbed in these our dayes, who yet wonder not the first wondring. This effect of the vision occasioneth the Interpretation. First, of the Beast who is summarily described ver. 8. and after more plainly expounded in the interpretation of the heads and horns. His summary description is by his stable and yet variable condition, which in those who are not written in the booke of life, worketh such admiration as was that, Chapter

Chapter 13. This Beast then in some sort and respect, had beene before that time, wherein *John* seeth him, and in some respect and condition was euen then, albeit not as it was before, neither as it should be thereafter: and was yet to come in a different respect & condition from either. And as it was yet to come (which is the condition and time, wherein, here it is to bee taken and considered) it hath two remarkeable notes. One is, that it should arise out of the bottomlesse pitte, which albeit in some sort it may bee said of all wicked powers, yet it is in a singular manner proper to Antichrist, Chapter 9. and 13. the Vicar of the Dragon his kingdome, the Angell of the bottomlesse pitte, the aduersary, the man of sin, and sonne of perdition. His other note is, that *hee goeth to destruction*: whereof hereafter.

8 This description, so obscurelie proponed, as in a riddle, the Angell most clearly openeth in the interpretation of the heads and hornes: so as it is maruell why any should seeke after any other sence of the Angels words, then that which himselfe giueth.

9 First then the heades are both seuen hilles, on which the woman sitteth, and also seuen Kings. The first is so cleare a note of Rome as Grammatians know it, and both are put here iointly, for cleare demonstration what state hee pointeth at; as also to shew that the heads of that state (as they are Kings) must onely bee taken of such as alwayes held that City, and not of such as are, or were heades in bare title, neither abiding in that City, nor making it great and glorious by their power, such as were the Grecian Emperours after the fall of the westerne Empire. And much more ridiculously since, the Kings of *Germany*, bearing the title of *Romane Emperours*, while they haue not one foot within *Italy*: yea, & of all Princes, who now domine within the compasse of the olde *Romane* dition, brooke the smallest portion thereof, and whatsoeuer either now be or before was the Title of, other yet seeing the Beast bea-

Dan. 7. 17.

bearing vpp the woman, maketh her glory and grandeur; none can bee esteemed for heades now, but these, by whome shee retaineth her credite, lustre and pompe. Neither are Kings here to bee taken for so many persons, but for so many kinds of soveraign governments, in course, ruling that state, according to the knowne frame of Hebrue speech. Now, in expounding these seuen Kings, hee doth interpret the former darke spech, and leadeth vs euen by the hand, to the time, and that state and condition of Rome in time, which here properly is the Beast bearing the Whore.

10 The Beast had been in a sort, in the five heades who were fallen. It was euen then, in respect of the policy at that time ruling: but as the Beast here is described, and specially to bee vnderstood, that is, as by him Rome becommeth *the great whore*, hee was yet to come. The five fallen were Kings, Consuls, Dictators, Decemvirs, and Tribunes. *Cæsars* the sixt head ruled in *Iohn* his dayes. A seuenth was to come, which notwithstanding is not the Beast, or head making this beast, as here it is set downe. For that head was soone to euanish: but the eight head in number, and which in a sort, is *one of the seuen*, hath here peculiarly the name of this beast.

11 Of this head, three things are noted. First, that hee is the eighth in number and order. Secondly, that yet in a sort, hee is one of the seuen: to shew, how notwithstanding that eight are here counted, it standeth yet true, that the Beast had but seuen heads. Not that it was one, and the same properly; but for viue resemblance, Chapter 13. As making vp the image of the Beast by cure of the deadly wound, and bringing kingdomes & prouinces in als great subiection to Rome by the cup of fornication, (thus bearing vp the Whore) as did earst the former heads by force of Armes: so it is both the eight, and in a sort the sixt, wherein the Beast had got a deadly wound, which this head cureth. For the liuely resemblance in Monarchie, state, lawes, rites, vestments, &c.

&c. Read the donation of *Constantine* and *Stenchni* in defence of it. This eighth head then is the Pontificality by which Rome is extolled and borne vp to be a *Queen and Lady of Kingdomes*, bewitching the world: and because in the summarie speech, he had said that *the Beast was to come*, and seeing seuen heades had onely beene attributed to the Beast, whereof none of the sixe could be hee (as he is here proponed) lest hereby we should thinke that of necessity the next head after *Cæsars*, being the seuenth, behoued to bee this Beast (the Antichrist:) the Angell in great wisdom and plainnesse pulleth vs from that thought, in shewing that one was then to come, who yet was not hee; for that should soon bee gone: but the eighth and last should bee this Beast. I shewed on the 13. Chapter, that the seuenth head was the Kingdome of the *Ostrogothes*: to whose King *Theodoricus*, the Emperour of the East, with aduise of Senate, willingly bequeathed Rome and Italy, & *saero texit velamine*, *Sabellius. En. 8. li. 2.* in *Signum rei ab imperio concessæ*: and who of the Romans was receiued as their lawfull Prince, and by himselfe and his Successors raigned ouer it many yeeres: during which, was both peace and friendship betwixt them and the Emperours of *Constantinople*, all the dayes of *Zeno*, *Anastasius*, and *Iustinus*. The third note of this eighth head, called peculiarly the Beast bearing the Whore, is, that *hee goeth to destruction*. And in this, hee is also singular from all former heads, who albeit they all did fall, yet the beast in some sort remained. For the State and credite of the Kingdome abode in some degree in the subsequent heades. But this eighth head shall draw that whole state with him to utter and euermlasting ruine, and this is that which Chapter 19. is meant, where it is said, that *the Beast and false Prophet are taken, and both cast in the Lake*. Whereupon many fondly imagine, that the Beast and false Prophet bee two diuers. But this is it which the spirit would shew vs, that the false Prophet, who is the head shall so fall, as the

the body of the state and Kingdome shall perish with him. For none shall bee able to cure his wound, or reuiue any image of that state againe, as he did the wound of the sixth head. So then, taken absolutely, this Beast is Antichrist, that is, the Pontificality reigning ouer Rome, or the Kingdom of Rome vnder the eighth head the Pontificality. When the Beast and false Prophet are distinguished, it is but for explication, to shew the state or Kingdome, and who is head of it. And thus I shew, that Chapter 13. were the first and second Beast to bee vnderstood, as by this place is euident, where the first Beast is onely mentioned, and peculiarly called the *eighth head*, who is also one of the seuen, and not the seuenth as most part make him: for so the spirit had more easily called him the *eighth and seuenth*, then one of the *seuen*, but that hereby hee would lead vs to know which of the seuen hee is said in a sort to be. How farre *Theodoricus* and his wife daughter after him laboured, that Rome might both recouer and hold her ancient glory and magnificence, albeit hee seldome made residence there: the Stories giue cleare Testimony. From the fall of the Gothike Kingdome, the growth, pompe, and estimation of that City hath onely been by the Pontificality, beating it vp, and by semblance of the Lambe his hornes, procuring to it worshippe of Nations. For otherwaies saith *Stenchnus*, it had remained *foedissima bonum, porcorumque habitatio*. So as, since that time, to make any other the head or King of Rome, whereby shee had growth or honour, it is ridiculous, and against all euidence of story. The Grecian Emperours, except an idle title, neither made any abode in that City, neither euer durst openly attempt any further power therein then it pleased the Pope to allow them. And such of them as at times did exercise any therein, it was not onely by surprise vnder false semblance, & pretence of peace: but their dealing also with it was in plaine hostility as strangers. So as in effect they were rather spoilers and

See vpon  
Chap. 13.  
Sec. 7.

riflers then bearers vp of her. The French and Germane Emperours aduanced her, but as hornes of the Beast who beareth her vppe. Who, that hee might the better push with them at his pleasure, hath ridiculously, fed them with idle titles, as hee doth his other hornes, whom he crowneth and decrowneth as he listeth. But hee himselfe is this Beast, bearing vp this harlot.

12. Thus are his heads. The hornes haue many distinct and cleere notes to shew the Beast, who, and of what time he is. Of their number, see vpon Chapter 13. Section 8. First then, these hornes are crowned Kings: that inferiour Rulers, as Liutenants, or Presidents of Prouinces, bee not heere imagined. According to the condition of this Beast, vnder the former heads, who themselues only were crowned and not their hornes. Secondly, their time of being is noted: that they were not as yet risen, but were to come. Thirdly, they are not so many persons in succession of one Kingdome, but so many Kingdomes, which all at one time should raigne, euen with the Beast, vnder the eighth head. The Beast, *Daniel 7.* with tenne hornes, hath no mention of heads: For that there, the hornes haue the consideration of the heads of that Kingdome, wherein successiue should raigne so many Kings. Heere (which some Interpreters should haue better obserued) this Beast hath both so many heads, and besides, tenne hornes by allusion to that: because heere the hornes are not to bee considered as heads of the state, signified by this Beast, or soueraigne Kings ruling it. Which, if the spirit had minded, he had not attributed thereto heads also, more then to that in *Daniel*. But the soueraigne policies being expressed by heades, the hornes are put to expresse the strength of this Kingdome, in so many props of her power: and that so cleerely is vttered by the Angell, as it is wonder what should make men to misse of his meaning: while he telleth plainely, that they are Kings, *which shall receiue a Kingdome at one houre with the Beast*. Which cannot consist with the making them Kings of that same state, which

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by the Beast is signified: so confounding heads and hornes which the holy Ghost hath distinguished so clearly. Fourthly, their subiection to the Beast should bee voluntary, and with vniforme and free consent: not enforced by Armes, as was the seruitude of Nations to the Empire, but by the bewitching power of the cup of fornication, and these deceivable signes and wonders, Chapter 13. This is the vniuersity of the Church of Rome: This note also euincereth cleerely, that these hornes are kingdomes voluntary subiecting themselves to the pontificality and Roman Kingdome vnder him, and not so many successiue Kings of any, much lesse of that kingdome, to which they gaue their Kingdomes. Fifthly, they with the Beast, should fight against the Lambe. But to their owne confusion, for two reasons. One, in the Captaine, who is *King of Kings, and Lord of Lords*. The other in his Army, who are *called chosen and faithfull*. Not that he needeth any army or forces to overcome these hornes: but it is to shew, that their fighting against the Lambe should bee in his members. Who yet should overcome in the strength of their King, by whom they are effectually called, so, as their calling confirmeth to them their election, and that by true faith wrought in them, which is the victory wherewith they overcome the world: resting on their Lord, and being faithfull to him euen to the death. and this is not repugnant to that which was said, Chapter 13: 7. For that overcoming of Saints was not absolute either in degree or time: but onely the slaying of their bodies and bearing downe of truth for a space, Chap. 11. & 14. 12. Which, with them notwithstanding, reuiued againe, not onely to the terror of their aduersaries, but also to their overthrow.

13 Thus is the Beast bearer vp of the woman. Euen the same, whereof Chapter 13. but that procelle of time, in the progresse of iniquity, giueth him, now, two notes somewhat different from that. The one, is scarlet colour, for increase of cruelty, wherein, by this time, hee hath

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come to such height, as, for that, he hath now the Dragon his owne colour. Who before this, a space was let loose, the thousand yeeres of his restraint being expired: so as for bloody rage, now this suffragant of his throne, carst like a Pard, is all of a bloody colour: and the Whoore is drunke with the blood of Saints. The other note is, that where, first, he had but his head busked with the name of blasphemy, he is now, for growth of impiety and of sacrilegious vlturpation of diuine honour, full of names of blasphemy. The head which at first was busked therewith, both waxing therein, and defying also all the body. So as, now it is high time to come out of her. The Beast was, first, like a Pard; a cruell, yet a fraudulent beast, and lesse horrible to behold: But afterward more violent and raging.

The Whoore borne vp by this beast, is shewed here, first by her great dominion, touched in the beginning of this Chapter, and heere now interpreted. This dominion shee hath through the Beast, her bearer. Secondly, her iudgement is heere summarily foretold, which at length is handled in the next Chapter. And thirdly, in proper and plaine termes is told who shee is. Euen, *The City which ruleth over the Kings of the Earth* So plaine a circumscription of Rome, as the Adversaries are ashamed to denie it.

14 In her iudgement, are three things. First, by whom it is. Secondly, what it is. 3. How it cometh on. It is, by the hornes of the Beast, who shall worke her overthrow. What it is, is shewed by a naturall order. They shall hate her: they shall leaue her desolate, by defection from her, vpon sight of her impiety and abominations: they shall make her naked, pulling from her, her ornaments, rents and clothing: they shall eate her flesh, feeding on her spoile as she was fatted and growne great with the spoile of Nations: lastly, they shall burne her with fire. Now, here, we must not imagine that all these kings, who haue giuen their Kingdomes to the Beast, shall at one instant reuolt: many still cleauiing to him till his last

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foile, after the Whore is burnt, and so made partakers of his iudgement, Chap. 18. and 19. But the holy Ghost will tell vs, that her destruction shal be by these same kingdoms and states which haue drunken of her cuppe, and had bene the staies of the Beast his kingdome, and so, of her magnificence. And, what is done of any of these, is said, indefinitely of all. For, her destruction must bee by Western Princes, that so, a way may bee prepared for the East to embrace the Gospell. Heereof, in no small degrees, we see the execution begunne and well farre aduanced, and the last degree is comming on quickly. How this so strange a case falleth; that, who were the hornes of her power, and her darlings committing fornication with her, should now turne to be her haters and destroyers, is shewed, that it commeth by God his disposition and all-ruling providence: who, as in his iustice, hee gaue ouer these Kingdomes to the efficacy of error to beleue lies, for not beleueing the truth 2. *Theff.* 2. So, in his owne time, when his iudgement therein was fulfilled, for his iust destruction who had so bewitched the world, hee should turne their hearts to hate her who had so long and vildely abused them. Conferre heere with the 16. Chap. of *Ezechiel*.

15 Lastly, as I touched before, is told in so plaine termes who this Whore is, that the Romans are forced to confesse it. *Bellarmino lib. 3. de Pontifice, cap. 13. Ribiera* vpon this booke. The *Rhemishe* doctours are so straited, that seeking shifts, they against a cleere light bewray an euill conscience. See their annotations on this place.

16 So then, by all the course of this Prophesie, yea and the Romans owne confession, this is manifest that *Rome* is the Whore. And so, by necessary consequence, the seat of Antichrist his kingdome. Whereby it is that shee is the mother of Whoredomes, and Lady of Kingdomes: through her exaltation and being borne vp by the Beast. Neither shall euer the *Iesuites* bee able, confessing, once *Rome* to be this Whore, but of necessity to grant also

also that the Beast must be the kingdome of *Rome*. Whereof, many of themselves perceiuing the ineuitable consequence, fall next, for excepting the Pontificality from this blot, to dispute of the time. Some making *Rome*, vnder the persecuting Emperours, to be the Whore: as *Bellarmino* in the place aboue cited. But, she is, so, the Whore, and then, the Whore, as, and when shee is botne vp by this Beast, which foolishly he diuideth. Others, reiourne this to a future time, when as Antichrist arising, forsooth, shall possibly expell the Pope out of *Rome*, and sit there. So, forgetting the long boasted priuiledge of *Peter* his Chaire: and while they seeke to escape, snaring themselves more; by granting that to be possible, vpon the alleged impossibility whereof, they long agoe builded defence. But the holy Ghost, euidently, here spoileth them of all that, by cleare demonstration: Whereby, as *Rome* is cleared to be the Whore, and the kingdome of *Rome* to be the Beast: so are we led, as it were, by the hand, to the time when: and particular state of that kingdome, wherein it is to be taken for the Beast, heere, and Chapter 13. described: and that by three infallible tokens. First, by a full and perfect enumeration of all the heads (that is, soveraigne sorts of Rulers) from the first beginning of that state, to the last and vtter fall thereof: and therewithall telling vs, that in none of the five fallen before *Iohn* his time, is that state, the Beast as he is heere vnderstood, or, consequently, *Rome*, the whore: neither in the head then ruling, namely *Cesars*: neither in the seuenth head, which, vpon the deadly wound of the Beast in the sixth head, should arise and soone euanish. But in the eighth head, arising by cure of the wound, and in that respect, one of the seuen, which was to come out of the bottomlesse pit, that kingdome is the beast vnder that head, the false Prophet. And therefore the Beast heere is peculiarly denominated by that head.

17 The second infallible token is the singular and different manner of working of the Beast and Whore, in that



that state and head, wherein, properly, the Beast is to be holden for Antichrist, from all the former : and so properly, competent to the last head, as can in no way agree to any of the other. For the hornes in time of that head, vnder which that kingdome is peculiarly this Beast, are crowed Kings, and such as are not subdued by violence or force of Armes, but willingly and with one consent *give their Kingdomes to the Beast* : being bewitched by the cup of fornication, and deceiued by lying signes and wonders vnder pretence of the Lambe his hornes, Chapter 13. So as, then only the kingdome of *Rome* is to be holden by this beast, when it is vnder such a head, as, by whose domination, *Rome* becommeth the Whoore, that is, the bewitcher of the world by superstitious and idolatrous worship, signes and myracles, and pretence of Christian power and holinesse. Not hauing or pretending so much, a power to slay mens bodies, as, by poisonable error, to sting and torment their consciences, Chap. 9. and bringing Kingdomes in subiection, more by feare of conscience then force of Armes. Which is properly to be the whoore. For, vnder al the former heads, *Rome* was rather a murdering furie, then an inticing harlot : drinking more the superstition of al other Nations then propining any to them. Neither were any peoples subiected to her willingly, but by compulsion and Armes. But then she became the harlot, when vnder pretence of Christ his power, and by deceit of the cup of fornication, she made Kings, voluntarily and with one consent, submit their Crownes to her : so making vp the image of the Beast.

18 The third proper note and token is, this Beast *goeth to destruction*. For vnder this last head that state and Kingdome must be vndone for euer : and shall not bee as in the fall of the former heads, when in the next succeeding, it held place : but this head shall so fall, as with him he shall draw that state to eternall ruine. In which respect, it is said, Chapter 19. that the Beast and false Prophet are both taken and cast into the fire. Thus, for a most cleare opening

opening of all this Prophecie, the Holy Ghost heere in this Chapter, hath ioined the Beast, Head and Whoore : and expounded so euidently in a huge wisdom. To make vs see, that what Chapter 13. hee spake of two beasts : what, through the booke, hee speaketh distinctly of the Beast, and the VVhoore, *Babylon* : of the Beast and false Prophet : is all, but for cleare explication of Antichrist. VVhat a King hee is : of what Kingdome : of what time, and manner of working : clearing the Kingdome, by the head : and both Kingdome and head, by the head City of their power : with euident and infallible notes to take vp the right time and condition of all. So as the Romans, mocking our incertaintie, (as they thinke) whether the Beast, the VVhoore, or the false Prophet, bee Antichrist, bewray but their owne ignorance, or malice, or both. For the Beast is Antichrist : but so, and then, as, and when the head is a false Prophet : vnder pretence of the Lambe his power making *Rome* the VVhoore, and bewitcher of the world. In which respect, the false Prophet is the Beast : the eight head and one of the seven. And thus, the Beast is onelie Antichrist, as the Beast is the eight head, euen the false Prophet. And the false Prophet is Antichrist, but as he is the Beast that is head of the kingdome of *Rome*. And *Rome* is the VVhoore, but as she is borne vp by this Beast, the false Prophet. How plainly the holy Ghost telleth this, take vp in this argument.

19 That soueraigne policy, ruling in and ouer the City, situated on seven hills, and, in *John* his daies, bearing rule ouer Nations : which in number and order is the eighth head or soueraigne policie, after the five fallen before *John*, the sixth then ruling and a seventh to come, but soone to euanish : which eight head receuere, to the state hee ruleth, the lust e, estimation, and subiection of Prouinces, which by a deadly wound, in one of the former heades, it had loosed : thus recreating, if not the same properly, yet a liuely image of the;

the decayed state : and, for this respect, as he is the eight in course, so is hee in a sort, one of the seven heads and is peculiarie the Beast : and, which soueraigne pollicie and eight head (peculiarly the Beast) worketh all, as a Porphet and vnder pretence of Christ his power: and thus, induceth the Kings of the earth, voluntary and with free and vnanime consent, to submit their Crownes vnto him : so, procuring to his seat such account and credit, as the whole earth drinketh her superstitious and idolatrous worship : wherethrough shee becommeth a great and mother harlot. And which eight soueraigne policy or head, shall bee the last head of that kingdom, for that, in the fall thereof, that state shall be destroyed for euer. That soueraigne policy or head, is the Antichrist.

20 But the Pontificality is the soueraigne policy or head thus, for place, order and number in succession, manner and effect of working, heere peculiarly called the Beast : and which, as hee is from the bottomlesse pit, and angell thereof *ἀγγελος*, so he, and with him, that state goeth *ἀντιχριστος*.

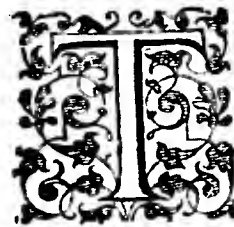
*Ergo, &c.* Wee speake not of coniecture : but as it is written, *I beleueed and therefore*

*I spake. Wee beleene, and therefore speake, 2.*

Cor. 4. 13.

CHVP.

CHAP. XVIII.



He great Whore was described in the former Chapter. Her iudgement followeth in this : shewed by three heauenly voices : in each whereof, the same is magnifickly amplified, by the certainty, the instant performance, greatnesse, and equity thereof. And peculiarie, in the last, by that, her ruine is irreparable. The first voice is to the 4. verse. The second to the 21. And the third to the end.

2 In the first voice, are the person denouncer, and the point denounced. The denouncer, is an Angell, remarkeable for gesture and dignity. His gesture is : that *hee cometh downe from heauen*. His dignity, in that *hee hath great authority* ; which is cleared by the effect, in that *all the earth was lightened with his glorie*. At the second degree of the out-broke of the light of the Gospell, from vnder Antichristian darkenesse, Chapt. 14. an Angel denounced the same which this doth : but that, did *flee thorow the midst of heauen* : that is, albeit swiftlie, and in the publike view of men, yet the cleare perception, of what he denounced, was farre removed aboue their reach : the preaching of the Gospell, not hauing then for cleare euidence, the authority which since it hath, and daily more and more shall obtaine, through the Angel, no more fleeing farre aboue (as these Chap. 14. in the reuerting, and that Chapt. 8. in the last degree of decay of light) but now, in plenty of glorious light, as it were coming downe from the heauen, and lightning the earth with a neer and euident sight of that, which before was reuealed, but farre off. This Angel then, is the type of the cleare light and powerfull ministry

Bb 2

Mat. 5. 14.  
1. Cor. 3.  
Isai 52. 7.  
Rom. 10. 15.

Gen. 18. 21.

Isai 3. 19.

Isai. 13. & 34.  
Ier. 50.  
Zeph. 2.

Nar. 1.

ministry of the Gospell, now in a neere degree, both shewing clearly, and working powerfully, Antichrist his fall. The ministers of light, are of Christ, the true light, called *the light of the world*: and their ministerie is glorious, euen glorified as concerning the exceeding glory. For, *how beautifull on the Mountaines, are the feete of them that preach good tidings? &c.* The description of this denouncing Angel, implyeth not only the certainty of what hee proclaimeth, as from *heaven*, and with great authority and euidence: but also, the instant performance thereof; in that he commeth downe in such abundance of glorious light, as *Babel* can stand no longer, no more then could *Sodome*, after the Angel his downe-comming to seee. For *Babel the glory of Kingdomes, shall bee as the destruction of God in Sodome and Gomorrha*. Therefore, the point denounced, albeit it bee the same in substance, which Chap. 14. was threatned: yet here, it commeth in another degree of cleare manifestation, certaine performance, in the perswasion of hearers, and neere approaching execution: God now beeing to passe by her no more, for *shee is come in remembrance before him*.

3 Of this denounced point, is shewed also the greatness and equity. The greatness in these words, *and shee is become, &c.* So to shew a horrible desolation: such as should not onely make her waste and solitarie, but also detestable and abominable: as are ghostly and Elphrith places full of Panike terror, and the ordinarie retrait of all these things, which both flee humane society, and the sight whereof, men most abhorre. The speech is from common sense, whereby wee esteeme these desolate and foreleited places to be full of foule spirits: which resort most in filthy roomes, as the *damoniacke of a legion* abode amongst the graues. Whether their delight bee in such places, or, if God in his iustice, so confine them, or, if in such places they appeare most, to moue the more terrour.

4 The

4 The equity of this great fall, is for bringing all the earth into the sin of spirituall fornication; so making *Nabum. 3.* it guilty of wrath: and that so farre, as the greatest Kings were besotted with her. While shee by couetousnesse, and deceitfull efficacy of error, so maketh merchandize of all men, as the ministers of her abominations waxed Kings fellowes, swimming in all abundance of wealth and carnall pleasure. And therefore it is a iust thing with God, that shee who with false semblance, drew all the earth after her, should bee now no lesse abhorred, then is hell the dwelling of Diuels: that she who was the darling of Kings, committing filthinesse with them, should now bee a receptacle of foule and filthie spirits: and shee who for frequent resort and multitude of trade, was not only her selfe *the Lady of Kingdomes*, but also, made all her merchants rich, through her superfluous luxury, should now, become so desolate and forsaken, as to bee the nesting place of all vncleane and hatefull birds.

5 The second voice from heaven, amplifieth and cleareth these same points of certaine and instant performance, equity, and greatness of her iudgement: that so, in the mouthes of two or three witnesses, and from *Deut. 17. 6 & 19. 15.* heaven, the matter may be stable. And this is by a threefold exhortation to the Saints. 1. To forsake and come out of her, proper to such, as at this time, shall yet be within her. So little reason hath she at any time to glory in the number of the Beast his name. 2. To repay her with iust recompence. And To reioice of her fall. The first, are stirred, first to come out of her, by argument of a manifest perill to the remainers, of being infected with the contagion of her sinne, and consequently, inuolued with her in the same iudgement. For society in sinne bringeth fellowship in wrath. Secondly, they are stirred to do it with diligence, both for the greatness of the iudgement, and present effusion of wrath, which can haue no delay, in respect her sinne is come to the

B b 3

Ier. 51.9.  
Ezi. 9.6.

the height, shee hauing so, still heaped sinne on sinne, that her iniquity hath mounted to the heauens: so as God, who for his patience and long-suffering, appeareth often to forget the waies of men, is now to poure out on her such a full cup of wrath, as shall well witnesse him to remember her finnes, and to bee a iust repayer of iniquitie. Thus, as the exhortation to come out, by a voice from heauen, sheweth the certainty of a present fall, like that of *Sodom*, when *Lot* was bid of the Angels to come out of her; and that of *Babel* properly, when by the Prophets, the people of Israel were exhorted to come out of her and bee *as the hee-goats of the flocke*: so is both the greatnesse of her destruction heerein implied, like that of *Sodom* where was no remnant, and the equity of it is cleare, in the degree of her sinne. The Angel whose voice Chap. 14. succeeded the denouncer, there, of *Babels* fall, gaue sharpe warning not to worshippinge the Beast, or receiue his character. But, now absolute deserting of *Babel* is needfull, and euen the name and number, are now dangerous. Wherefore, come out of her, and remember *Lot his wife*.

Isai. 48.28. &  
52.11  
Ier. 50.8 &  
51.6.

Ier. 50.40.

6. The second point, whereto the second heauenly voice exhorteth the faithfull, specially the ministers, of *Babels* fall, is to doe the worke of the Lord diligently: for negligence therein is accursed; in all which, the equity, greatnesse, and certainty, of her fall is shewed. For, what is more equall then retribution, and that euery one receiue according to their worke? then, as they haue measured, that so it bee measured to them againe? what more iust, then who exalteth her selfe, that she bee brought low? and that shee who hath wallowed in pleasures and carnall delights, receiue torment and sorrow? what more equall, then who presumptuously, glorying in her greatnesse and strength, securely promised to her selfe perpetuall stability, she finde againe v unexpected destruction? Now, how great againe, shall the fall of *Babel* be, if shee receiue double for her waies; and that so much

much the more, as by the hands of these, whome shee hath highly wronged; therupon stirred in iust disdain against her? if shee be als farre pressed downe, as shee hath exalted her selfe, whose fall shall be like her fall? if she receiue torment and sorrow according to her pleasures, what torment and griefe shall bee comparable to hers? That this her iudgement is ineuitable, als wel as iust and great, is cleare in this, that it is God, euen that great Lord of heauen and earth that condemneth her: and who then shall absolue her? wherein as the ineuitable certainty of her iudgement is euident, so is implied the equity. For, *shall the Iudge of the world iudge vnrigh- ously?* the greatnesse also: for it is a hard thing to fall into the hands of the Lord: before whom all Nations are but as the droppe of a Bucket, or as the dust of a Trebuscher.

7 For more clearing of her presumption, and confident glorifying her selfe, it is expressed in her owne speeches, and her iudgement accordingly set downe: *I sit being a Queene, and am no widdow, neither shall I see mourning.* The word *Sit* is Emphatike. *Steuchus* against *Valla*, pleading the priuiledge of the Romane seate, affirmeth stoutly, that all Kings haue by her left vnto them but the vse and administration of their Kingdomes: and that the right in property belongeth to her, and shee will be holden *domina & regina*. Thus while they know not what they speake, the tongues and penne of these Parasites are led to verifie against themselues the truth of this prophesie.

8 Her iudgements here specified are such, as befall the most distressed in strightest sieges of Townes, when mortalitie, doole and famine, all jointly consume, as it may perhaps fall that thus shee bee sacked. And these iudgements are amplified, as by the measure, so also by their manner of coming on, as which come unexpected in one day. Not that in one instant shee shall fall, which were

Thel. 2.

Isa. 47.

Isa. 47.9.

Isa. 47. 11.

1 King. 9. 30.

Dan. 5.

were a great relaxation to her griefe: but to shew two things. One, that her fall shall haue no turning, but from the time it beginne, shee shall fall still till vtter ruine. The other is, that euen her last and full destruction shall come farre against her expectation, *in a day whereof shee shall not know the morning*. For albeit shee feele already her iudgement begunne, and in good degrees aduanced, so as they are gnawing their tongues for sorrow: yet she is still as *Iezabel*, who vpon the very point of her last fall, painted her face, and looked as a Queene: and like *Baltazar* and *Babel* properly, who although they were straitely besieged, yet imagined nothing lesse then the surprise of their City; in so farre, as that same night of their finall ouerthrow, they had giuen themselves to all manner of prophane ryot. So *Rome* amidst her plague growing on, yet dreameth to her selfe a perpetuity. But when shee sayeth, *Peace, Peace*, then shall come vpon her sodaine destruction.

9 That God stirreth his children to recompence her according to her worke, and to render her double. Wee must not imagine, that either God louseth the raines to carnall appetite of reuenge, or yet is vniust in his iudgements. For, first we must consider, that their doing is warranted by commandement of God; in execucion whereof, as hee will haue no man remisse, so will he that we haue him and his honor single before our eyes: which euen in our persons as his seruants may be interested, & in that respect should moue vs with such motions, as in *Moses*, *Dauid*, *Elias*, *Elisha*, and other Saints wee see are approued. In which, as all carnall and priuate respects are damnable, so is negligence in God his worke accursed. *Saul* his pittie of *Agag* was not onely preposterous, but prophane, and brought the declaration of his reprobation. *Abab* his foolish pittie of *Benhadad* bred him beuinness. Next, euery man his calling must be eyed: to the rule whereof, God restraineth all our acti-

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ons (for extraordinary deedes warranted by extraordinary motions, are not ordinary, or to be drawn into example) the Magistrate hath another part then a priuate man. Therefore euery man ought to keepe his Station, and all concurre so to the downe-bringing of *Babell*, as *Israel* had commandement to inuade *Iericho*, who were not onely to attend the Trumpet and Shoute, but to go vp also each straight before him from his own station, nowhere diuerting. Moreouer, there is a diuers consideration of that state ordained for destruction, and of euery particular member in it, of whom particularly wee know not the counsell of God. In the double acquirall is no iniustice for the double measure is in relation to the wrong done to the Saints, and not to the merite of their sinne against God which is infinite, and the honour of God and due consolation of God his Saints, require that shee bee recompensed to the full: for assurance whereof, wee must not looke to the apparant possibility, or impossibility of meanes, *but to God the righteous Iudge who is a strong Lord*.

10 This great iudgement of the Whore is yet amplified by a liuely representation of the mourning of her adherents vpon the sight of her fall. As by the contrary thereupon the godly are stirred to ioy. The lamenters are of three rankes. *Kings*, *Marchants*, and *Seamen*: who all haue these things common, *Astonishment*, *Feare*, and *Sorrow*: so much the greater, for the sodaine and vnexpected fall of the Whore, whose greatnesse, might, riches, and magnificence were so conioyned with the pleasure and delight of Kings, gaine of Merchants, trade and vphold of Sea-men, as the world standing, who euer could haue imagined the fall thereof, and in one howre? Thus the sodaine and strange case breedeth astonishment. The smoake of her burning, and terrour of her torment bringeth feare: so as how grieued soeuer with her fall yet they stand backe, not daring to helpe her. Their

C c

sorrow

1 King. 22. 8.  
& 21. 20. &  
18. 17.

sorrow ariseth to each order vpon the speciall consideration of their seuerall interests. Kings sorrow for losse of their darling and their pleasures. For these commonly delight in an easie worshippe of mans inuention, and of any can least submit their neckes to the yoke of Christ, which might restraine licentiousnesse. *Ahab* had hundrethes of Prophets, but he could not abide *Micheas*, and held *Elias* for his enemy, and troubler of *Israell*. The two witnesses, Chapter 11. vexed the earth. Princes most part are much giuen also to fleshly liberty, whereof vnder the Popedom they had no restraint, so being otherwaies, they shewed themselues fauourers of that state. Merchants sorrow for that through her fall, none buy their wares any more: and they waxed rich onely by the abundance of her pleasures. To amplifie this occasion of their griefe, the sorts of wares are recounted, thereby shewing the wonderfull greatnes of her trade, by which her Merchants behoued to bee enriched, as hauing the trade of all nations, and of all manner goods from all parts. All that serueth for glorious and princely attire, as *gold, silver, precious stones, pearles, fine linnen, silke, purple, scarlet*: or for delightfull and sumptuous plenishing, and fabricke, as *Thymewood, vessels of Iuorie, all vessels of most precious wood, brasse, yron and marble*: or for pampering the person, and dainty faire, as *Cinamon, odours, ointments, incense, wine, oyle, flour, wheat Cattell, sheepe*: or for royall and princely Port, as *horses, chariots, seruants*. The decay of all which from her, and so the matter of her Merchants sorrow is closed vp with a generall, of *all that her soule lusted after, all fat and all pleasant thing*, vttered in a sarcastik apostrophe to her selfe, for amplifying her fall, and argument of their sorrow, so much the greater, as shee should neuer recover her losses.

11 Now albeit it bee true, that Rome through her greatnesse and luxurie, maketh great change to all Merchants,

chants, of these same wares properly taken, and that her fall shall endamage many, who now liue by ministring to her delights: yet this is not here chiefly meant. For neither are the great men of the earth properly Merchants of these things: neither can her fall stay the sale of such wares in the rest of the world. But all this Allegory is by allusion to the prophesie of *Ezechiel* against *Tyrus*. VVhereto as to the most noble Merchant City in wares corporall, Rome is compared for spiritual marchandize; wherein, as a glorious deceiuing Whore, she tradeth with such gaine amongst all Nations, that her Merchants haue gotten the riches of the world, by selling of Pardons, Indulgences, Reliques, Soule-Masses, Bulls, Remissions. Dispensations, Confirmations, and infinite other trash, wherewith they haue now long time so bewitched the foolish world, as in each Country they had, and somewhere yet haue the halfe of the Kingdom. For their Locusts stinging like Scorpions, with a paine lesse tollerable then death, made mad men search with losse of all things to redeeme that peace which they neuer shewed them. The recent story of the state of Venice, forced to contest with these Merchantes before they should deuoure all, giueth hereto a cleare Testimony. What the Pope gained by Episcopall Palles, annates, and extraordinary imposts, is well knowne. Besides the dayly great Market of all which things at Rome, and thousands liuing thereby: for their greater commodity, Iubilies are, to the contumely of Christ instituted: but that all their Market is much fallen through the drying vp of her waters, already in such measure, as they are gnawing their tongues for sorrow. And that wee may take vp what sort of wares, and what kind of Merchants are here meant, the holy Ghost in a diuine Artifice, closeth all with *the Soules of men*. And that none thinke according to the frame of Hebrew speech; & the like words put in the cited place of *Ezechiel*, that hereby bondslaves should bee meant, wee haue put

put before to expresse that, and then the construction is altered, *ὅτι τὰς ψυχὰς τῶν ἀνθρώπων*, so giuing cleare note, that such Merchants are here to bee vnderstoode, as *Peter* speaketh of 2. Epist. 2. and *Paul* 2. Cor. 2. 17. Successors of *Simon Magus*.

12 The Seamen mourne, for that by her fall, their trade and life also faileth. And first, their astonishment with the reason thereof, and next, their desperate sorrow are distinctly set downe. When Merchants haue no sale or change, then of necessity shippes lie at a full sea; for none fraught them more, & the life of Mariners dependeth on the trade of Merchants. By these then are meant the rabblement of inferior orders of the Clergy, which albeit not in a like degree with the Merchants, yet liued all on this trade, & were nourished with the magnificence of the Whore. And the holy Ghost to shew their swarming multitudes, as Locusts of diuers kinds, putteth a heape of words in a heauenly wisdom. *Ship-masters, Occupiers in Shippes, Mariners, all Seamen*. This Allegorie cleareth what Chapter 8. is meant by the sea, things liuing therein, and shippes. They had indeed a large Sea, and haue occupied both busily, and with great gaine in it, but now all must fall. In all this, this is scene, how miserable and vnhappy is the condition of such as build their maintenance, and moyen of life, on such trade or course of liuing, as agreeth not with godlinesse. For there particular either pleasure, or commodity maketh them enemies to God, and their owne saluation. Kings seeke to her for their pleasures. Prelates, for that by her they are rich, honourable, and made great in the earth. Inferiour orders, for that in her standing and magnificence is their life. Thus the loue of the wages of vnrighteousnesse blindeth men in God his iustice, to preferre lies to truth, and to remaine indured enemies against God and their owne saluation. The Iewes crucified the Lord of glory, for feare lest all belie-  
uing

John 11. 48.

uing in him: the Romans should come, and take their place. *Demetrius* the Siluer-Smith, for his particular A& 17. gaine by vngodly Trade; resisted the Gospell, and put all *Ephesus* on an uproare. Blessed is the man which liueth on godly meanes, and loueth not the wages of iniquity.

13 The third point whereto the second heauenly voice exhorteth the Saints, is to reioyce for her fall; specially Pastors and Teachers, who, as they felt most of her malice, so God giueth them the greater measure of consolation. This is the time denounced, Chapter 11. When the Lord rewardeth his Seruants the Prophets; &c. Now they are destroyed, who destroyed the earth. Now the Dead are iudged, and the blood of Saints shedde first and last, Chapter 6. 11. 16. is auenged on them that dwell on the earth, by finall and full vengeance, all being now perfected, who should bee killed for Christ. And by this reason they are stirred to ioy, as accordingly in their song, Chapter 19. they acknowledge. Not that God pouisseth his Children to any corrupt affection, but with pure hearts to reioice for their owne deliuerance, and God his honour, in the ouerthrow of his and their foes, as *David*. The righteous shall reioyce when hee seeth the vengeance, he shall wash his feet in the blood of the wicked, and men shall say, verily, there is fruit for the righteous, doubtles there is a God that reigneth in the earth. Thus the mourning of Saints is turned into ioy, which neuer shall bee taken from them, and the reioysing of the wicked possiteth, and they mourne for euer.

14 The last heauenly voyce, for clearing and confirmation of an irreparable destruction, hath a signe conioyned, from the 5. of *Jeremy*, whence and from his 50. much of all this speech is brought. The signe, is a great *Milstone* cast in the Sea, the meaning wherof is shewed, first in generall termes, that so *Babell* shall

C c 3

Mich. 7.

shall be throwne away, and neuer be found any more. Next more at large, in singular pointes declared: concluding lastly in the reason, and so the equity of her so great and irreparable ruine. In the Signe, almost each word hath a gradation; in that an *Angell, a strong Angell, taketh a stone, and a great stone*, euen a *Millstone*, which hee letteth not bairely fall, but *casteth*, and with impetuous force, thrusteth in the bottome of the Sea, whence nothing ordinarily is recovered, much lesse a Millstone thrust from such a hand, and with such force. So the Lord casteth the sinnes of his Children in the bottome of the sea, to bee buried foreuer with *Babel*. Thus is shewed the irreparable ruine of Rome. And the same is amplified by pleasant speeches from *Ieremie 25.* to shew an eternall desolation: as of her, in whom neuer againe shall bee any thing for stirring vppe pleasure, or shewing triumph; no, not any thing seruing for commodity of life, as craftsmen: no, not for necessity of life, as prouiding of necessary sustenance. Nothing but desolate darkenesse, with perpetuall, and fearefull silence: for, as light is sowne to the righteous in darkenesse; so the Candle of the wicked shall bee put out. Finally, no meane of propagation, without which no state can endure.

15 The reason of all, is her bewitching of the whole earth with idolatrie, for her owne pride and luxurie, wherein she exalted her selfe, and made all her Marchants rich: and herewithall, horrible cruelty, being not onely a Whore, but a bloody Whore; as not onely the murtherer of Saints, but the occasioner of all bloudshed in the earth. So, not onely in her selfe extreamely sinfull, but as *Ieroboam* made *Israel* to sinne, bringing sin on the world, and making it sinnefull. The blood of Saints is euidently found in her, and this, if no more, maketh her guilty of all the blood in the earth, in that almost, all God his wrath is for the Sanctuary. But besides

sides this, what bloody warre hath been since the Beast his stealing vp out of the *Earth*, whereof shee hath not beene the vppstirrer; or which, her sinne hath not brought vpon the world? whose bewitching vanity and poisonable sting tormenting superstitious mindes; for neere the space of two hundred yeeres, made the force and floure of the world to fall by Millions, in the foolish Conquest of *Ierusalem*? whose sinne loosed these foure Angels from *Euphrates*, after they had beene a space in God his patience bound vppe; at length, by Turkish fury, and poisonable Mahometane errour, to make vtterly desolate the third part of the *VVorld*? *VVhat warre hath been in Europe*, which she hath not either raised or fostered? and whose emissaries as *Frogges* by seditious and treasonable practices and suggestions, presently disturbe the peace of the *Earth*? therefore iust and righteous are thy iudgements,  
O King of Saints.  
(...)

CHAP.





## CHAP. XIX.



Thus hath beene the description of the Whore and her iudgement. Followeth nowthereupon, the ioy of Saints: and that it may bee full, the finall overthrow of the other enemies. Of the Beast in this Chapt. and Dragon in the next, for an absolute victory.

2 This Chapter, hath first, the ioy of Saints, in their song of praise: and next, the foile of the Beast. The song, for the forme, matter, and event, is admirable. In the forme, are the singers, the strange manner of singing, and the course or order of their song. The singers, according to the course and degrees of the song, are three. First, a great multitude in heauen. Secondly, the 24. Elders and 4. Beasts. Thirdly, the voice of a great multitude, as the voice of many waters, &c. Stirred thereto by a voice from the throne.

3 By the first, *a multitude in heauen*, by all the frame of speech thorow this Prophecie, are signified the Saints in common. In whom all and generally, the destruction of the Whore, worketh this ioy which breaketh forth in thanksgiuing. Their manner of singing is, *with a loude voice*, both for their force of affection in themselves, and for the aduowed open proclaiming thereof before the world: and that, first in a generall and vncouth word, they praise God and stirre all others thereto: and next, they utter speciall points of praise, with the reasons, wherein is the matter of the song.

4 The generall word is, *Halleluiah*, two well known Ebrew words, and of frequent vse in the *Psalmes*: but neuer till now, in all the new Testament recorded. And heere are put foure times, not for any speciall holinesse or mystery,

mysterie, that in the frame, sillables, or letters thereof is contained, and for which, it must be religiously kept vnttranslated, as the Romans, after a foolish and cabbalisticke forme, esteeme and vse it and others: but yet, it is not without great purpose, and high mystery, that the faithfull now, not onely first, beginne their song, but also therein, so often in course, vse this word, and in Ebrew. Which purpose and mystery, to take vp clearly, the occasion of this song, and course thereof, as orderly it goeth on, being compared with what at length wee spake vpon the sixth Viall, Chapt. 16. will evidently lead vs. For, by the iudgement of the Whore, the way is prepared for these of the East; who, vpon the victory here ensuiing ouer the Beast, shall celebrate the same, by calling the place in Ebrew *Armageddon*, and mourning the mourning of *Hadadrimmon in the valley of Mageddon*. And shall bee brought with vs Gentiles, to sing *Halleluiah*. As the course and matter of this song shew evidently. But wee must not esteeme, that this first *Halleluiah* is sung by the Ebrews, albeit it bee in Ebrew, to waken vs to aduert the mystery. For this first *Halleluiah*, the Christians of the Gentiles doe sing: onely to shew the way now prepared, by the iudgement of the Whore, for them to come in, and concelebrate the victorie. Neither thus, so much, for any such intention of the singers toward that end, as that heereby, the spirit will shew, that the fall of the Whore, and loud praise of God, by Christians, for it, shall in a degree, waken vp the East, and Ebrews principally, and shal serue for a great step for them to come in to the Church. And yet an other greater step is laid for them, and they more stirred, vpon the higher intending of this song by a second *Halleluiah*, for the euerlastingnesse of her ruine. And yet more, by a *Halleluiah* of the Elders and Beasts, falling downe and worshipping him that sitteth on the throne. Wherein, wee must take heede, that wee esteeme not the multitude in heauen, and the Elders and Beasts to be otherwaies diuers, then

in distinct consideration, for the more cleare explication of the degrees whereby God wrought on, this great effect. Which, as it shall be in a good degree promoued, by that common ioy and praise of Christians, such as confusedly, and suddenly, at the first ioyfull euent, is raised in all hearts: so, a greater and more effectually degree thereof shall follow, when the praise hereupon, shall be solemne, in the Church assemblies and publike actions thereof: which is meaned by the song of the *Elders and Beasts*, who are the type of the Church, as for solemne and lawfull worship, it is ordered, in the *Beasts* going before, and elders following them: hauing God his presence in his gracious dispensation of the spirit, word, and faithfull ministry thereof: such as (albeit it hath not alwaies appeared to the eyes of men of the earth) yet God had at all times as by conference of the 4. and 11. and 14. Chapters herewith, is manifest. When this Church thus, for a lawfull ministry, seruing God in the communion of Saints, is hid from the world, then none heare or learne their song but the sealed Virgins. But at this time, their *Hallelmiah* and publike solemne praise, shall be scene and heard widely, euen to the wakening of the East thereby. For it is now a long time since it was said to the reuiued witnesses, *Come vphither*. The 144000. sealed ones are saide Chap. 14. to sing a new song before the throne, Elders, and Beasts: not that the 144000. are one thing, and the Elders and Beasts another. But, as the 144000. are put to expresse the state and condition of the true Church, in Antichrist his vsurpation; so they are said to sing, *before the Throne, Beasts, and Elders*. To shew, that albeit the world perceiued it not, euen then God had still a Church, in the midst whereof he dwelt, and had in it a ministry, and was worshipped lawfully, in the assembly and communion of Saints. For this it is, that thorow this whole Prophecie, howsoeuer, to expresse the diuers conditions of the Church, sundry and diuers types are vsed; yet this, of Throne, Beasts, and Elders, euer holdeth in

in all. Thus then, the first common and confused ioy and praise, thereupon, is a double degree, ( according as it riseth vpon the Whores eternall fall ) and effectually, to waken. But, when euen these same, in solemne assembly, professedly praise God; it both in hanceth the seruice done, as done in the Sanctuary; and sheweth a deeper sense and regard of the benefit, mouing that duty in the hearts of the praisers: as also, the publike, well ordered, and holy exercise, in the Congregation, stirreth more, them who are without, to reuerence, and conuersion, then common and priuate cariage, *Psalms*. 5. 7. and 1. *Cor*. 14. 24. 25. These same two degrees are, Chap. 11. Where, vpon the signe giuen by the Trumpet, and pre-conceiued ioy of these same euent to ensue, this same praise is summarily sung. Now then, this third *Hallelmiah*, of the *Elders and Beasts*, falling and worshipping him that sitteth on the Throne, is a neerer degree of vp-stirring, and step of in-comming, of Ebrewes and Orient, to sing *Hallelmiah* with vs. But lastly, the voice from the Throne, euen God his owne powerfull voice, shall fully waken them from their deadnesse, and pull perfitly, the vaile from their hearts, pouring on them the spirit of mercy and compassion, and taking from them their stony hearts, that they may see him whom they pearced. And this is called peculiarly, the voice from the Throne, to note God his powerfull working of their illumination and full conuersion at this point, whereto their hearts, by the victory of the Christian Church, and praise offered to God therefore, were in some good degrees, before, prepared and mollified. So as now, all the seruants of God, all that feare him, both small and great, shall raise vp a song to God, for multitude, maiesty, and noise, admirable: for exceeding great power and motion of spirit, full of thundering: for newnesse of matter, passing ioyfull. For raising of this great *Hallelmiah*, a strange order of working (as would appeare) is heere set downe. For, where it might seeme, that according to the ordinary

Chap. 66. 6.

nary dispensation of all grace, the voice should, from the Throne, haue gone first to the Beasts and Elders, and from them to the multitude: in a heauenly wisdom, the first motion is from the multitude, next, from Beasts and Elders, and lastlie, from the Throne: to shew this great worke (as I haue shewed) at last, by God his owne power, fully effectuell. The order is from *Isay*, *A voice soundeth from the City, a voice from the Temple, the voice of the Lord who recompenseth his enemies*. Then, *Sion before she trauelled, brought forth her children, and before her paine shee was deliuered of a man childe*. Then, *The earth was brought forth in a day, and a Nation was borne at once*. Consider diligently, and espie deepe wisdom.

This voice, is to all Gods his seruant, to all that feare him both small and great, the time of wholereward is now come, when God destroyeth them who destroyed the earth, Chapter. 11. Now, *Rachel barren while Lea bare children, shall breake forth in the thousands of Manasse, and tenne thousands of Ephraim*. So, by this voice from the City, from the Temple, and lastly, from the Throne; euen from him who fully recompenseth his enemies, is raised, for multitude of singers, for manner and matter of song, an *Halleluiah* of a wonderfull note. While, not onely, a great multitude euen all the seruants of God, small and great, *Jews and Gentile* doe sing it, but also their song is like the voice of many Waters, and as the noise of great thunders; not as these Citta. 14. which none heard but the sealed ones: but such as shall fill the world with astonishment, and make the heauens resound. So sweetely and mightily shall the Harpes of them, whose receiuing shall bee life from the dead, be tuned vp, with vs *Gentiles*, to praise our common Sauour.

5 Thus, for clearing the mystery heere implied, hauing shewed the forme, in the singers vncouth manner, order, and course of this whole song: Now let vs returne and first consider the matter of all, and then the euent in *Iohn*.

6 The

6 The matter of the song in the first three *Halleluiah*, and two degrees of singers, is all one. In the last *Halleluiah* & last singers, when all small & great sing, it is larger. The song of the first singers hath two parts, and accordingly, to shew the rising of their affection, the word *Halleluiah* is doubled. The first part hath the speciall points; are; of praise, and reasons thereof. The speciall points; are; *Saluation, glory, honour, and power, &c.* Thus in ioyfull song professing, that the onely praise of their saluation, the onely glory, that is, the estimation and high account they haue God in, as onely author of all their good: all the honour, that is, all duefull worship, which according to that estimation and account they owe; are due to him onely. Lastly, they acknowledge his onely power and strength in all their deliuerance, and ouerthrow of their foes. This song, is the same in argument, with that Chap. 7. *Saluation is of our God and of the Lambe*. The reasons of this their praise, are first, generally giuen, and next, specially accomodate to the precept matter. The generall is, that his iudgements are true and iust, in relation to his promises and nature: and accordingly in the speciall case heere meant, the truth of his iudgements is cleere, in that the Whore is iudged and destroyed: as he promised, not onely to destroy her, but also all that doe euill to the Sanctuary. The iustice and equity, is manifest in her sinne, who was a great Whore; and therewithal, the corrupter of the whole earth: being, both her selfe, extremely sinfull, and inducing others to sinne: next, extremely cruell, as in whom all the blood of the earth was found, and who, specially was drunken with the blood of Saints. Now, God is a requirer of blood, and singulary of his holy ones, whose death is precious in his eyes. This, both truth and iustice of God, in this speciall act of the Whores damnation, is yet more cleered in the second part of their song: whereto they are stirred, by the consideration of her euellasting fall, so as they neuer feare her deceit or cruelty any more. And, this raiseth their affection to a new *Halleluiah*.

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in, so, upon the more cleare sense of the greatnesse of the benefit, doubling the praise. *The foolish knoweth it not, and the unwise man understandeth not, that the wicked flourisheth as the graspe, but hee shall bee destroyed for ever.*

7 The second order of singers affirmeth the same matter, in the word, *Amen*, and sing the same praise in *Halleluiah*.

8 In the third order, as the singers are more, and the note higher, so is the matter of their song somewhat larger: as which, hath not onely relation to the iudgement of the Whore, as the former parts of the song, but also to the subsequent story, both of the enemies overthrow, and gracefull state of the Bride thereupon: both which are heere summarily celebrate, and largely after, through the booke expounded. The first, in this, that *now the Lord reigneth*, for they are destroyed who vsurped the Kingdom. The other, in that *the Bride is prepared*. The destruction of the vsurpers, is hencefoorth in this and the next Chapter: the Bride prepared, Chapters 21. and 22. Heereupon, all are of other, mutually exhorted to ioy and gladnesse, as well as to the praising of God; for that *The Lambe his marriage is come, &c.* Wherein, as there is huge matter of Gods praise, so of exceeding ioy to themselves in their owne good from him. This marriage, contracted of old, was come in a great degree, when the Bridegrome came into the world, but they who were bidden, refused to come, and amongst those, who were brought in to the wedding, one wanted a wedding garment, and thereupon, is cast out into viter darkenesse, even the lake of fire and Brimstone. But now, at this point heere celebrated, the marriage shall come in a nobler degree, when God, by a *voice from the Throne*, shall turne their hearts who refused, now to come in: that, as their casting of was the riches of the Gentiles, so their receiuing, may bee much more the life of the world from death, by so strange and wonderfull a change as shall make, in a manner, a new heauen

Matth. 22.

Rom. 11.

heauen and a new earth, in which, they shall haue *greatly to reioice and bee glad*. When both sisters, as well the *little sister, which had no breasts*, as the other, are *spoken for and receined*. That the Shepheard may be one, and the sheepfold one. When in that day, there shall bee *one Lord ouer all the earth and his name one*. This is that number innumerable, Ch. 7. of all Tongues, Nations & Languages, with Palmes in their hands & clothed in long white robes, &c. This is that *Ierusalem* from heauen wherein the heathen nor any vncleane thing shall enter no more: which, now shall bee perfectly adorned with such fulnesse of gracefull & quiet state, albeing performed, whatsoever the *Lord by his seruants the Prophets* had promised, that shee hath as a Bride perfectly busked, but to attend the last and full act of the marriage, to enter into the marriage chamber, and eternally inioy her spouse. This goodlie state in grace, upon full overthrow of all troubles, described most goodly, Chap. 21. and 22. is *the finishing of the mystery of God*, Chap. 10. When a Bride is perfectly busked and trimmed, wanting none of her ornaments, then nothing remaineth, but the solemne acts of the mariage, to enioy her Lord. So, the reason of the speech, is plaine from common vse.

9 This her preparation, that we may vnderstand is not to be of herselfe, (*for the Lord will answer her before shee aske*) is shewed to bee in her attire. Whereof is noted, whence she hath it, and what it is. Shee hath it by free gift of the Bridegrome. For, what a Bride we are, by nature, see *Ezechiel 16.* and not onely is the garment giuen her, but, which is to be marked, the putting on thereof is giuen her also: as, which shee can no more put on, by her selfe, then shee can purchase it. What this garment is, is shewed, first, figuratiuely, and then in proper termes. Figuratiuely, it is *fine linen pure and shining*. This linen hath two properties. It is pure, because Iesus Christ giuen vs, of the father to iustification, whom by the gift of faith we put on, is pure, spotlesse, and vndefiled: and maketh

Isa. 65. 15. 16. Cant 8.

Eze. 37. Iohn 10. 16.

Zach. 14. 9. Iesai 54. 5.

Isai 65.

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vs pure before God. This is iustification of faith properly. The second property is Shining; for as it is spotlesse and pure, so hath it a glorious lustre, to shew, that Christ is not onely put on to iustification, but also to glorie, and that in two respects, One, in that hee sanctifying vs, wee shine here as lights in the midst of a froward generation, shewing forth the vertues of him that hath called vs: so glorifying God, witnessing to the world our iustification, and euen strengthening our own soules in the certaintie of our election: while wee declare our faith perfect by our workes, euen as our workes, thereupon shine and are approued; because *faith worketh together with the workes*. For what fouer is without faith is sinne, and this is that iustification whereof *Iames* Chapter 2. to expresse both, the word is plurall, *εργασματα*. The other respect of shining is, in that as we put on Christ to iustification and sanctification, so also to full glory at length with himselfe, our corruptible bodies being made conforme to his glorious body. The Iewes first, seeking to establish their owne righteousness which is by the Law, (so like *Adam* and *Eua*, making garments to themselves) fell from the righteousness of God, but now God turneth their hearts to prepare and trim themselves with the Bridegroome his gifts (as was *Rebecca* with the ornaments brought from her husband, both giuen her, and put on her) counting all things losse to bee found in Christ; that is, not hauing their owne righteousness which is by the law, but the righteousness of God, which is by faith in Iesus: which, and application thereof, are both the free gift of God. And the holy Ghost so coucheth the words, as no place is left to cauillation. For he sayeth not our Iustifications are the fine linnen, but the fine linnen giuen vs is our iustifications.

So Thus was the song marvellous, for strange forme and matter. Now followeth the strange euent in the Apostle; wherein come to be obserued, the occasion and euent

euent it selfe. Albeit the whole matter, and manner of the song occasioneth this euent: yet most speciallie it followeth, through the Angels singular care, and manner of confirming *Iohn* in the greatnesse and truth of these matters: euen therein implying, that they are so wonderfull, as men would hardely belieue that such things could come to passe. Hee confirmeth *Iohn* by commandement, and by affirmation. The quality of the commandement giueth of it selfe, to presume assuredly both some great, and also a certainly determined case: as which hee commandeth him to write, both for regard of the matter, as also for sure preseruacion, and lasting record thereof, as which most assuredly should fall out. He commandeth to write one speciall point, which yet implyeth all, that they are blessed who are called to the Supper of the Lambes marriage. Which blessednes as it must bee restrained to the effectuall calling (many being called who are not chosen) so here, the Angell will stirre *Iohn* and all Christians in *Iohn* his person, to the consideration of a singular blessednesse of this time, through the great efficacy of the voyce from the Throne, and obedience wrought thereby in them who first refused; and no doubt, of the Orient, by and with them. A blessednesse was commanded to be written, Chapter 14. but that was of suffering, wherein they were euen blessed. Here the case varieth. For now all shall suffer, who come not to the Lambes Supper, and shall bee made a Supper to the foules of Heauen, verse 17. Now the teares shall bee wiped from the eies of Mourners, and the destroyers of the earth shall bee destroyed. The Heathen were angry, now the Lord is angry in his course, which if it kindle, *Blessed are all that come to him*. Now they who did slay with the sword, are slain by the sword: and the Captiuers are captiued. For now, God taketh his kingdom by the euident ouerthrow of his enemies, and exaltation of his Church, hauing his name written, euen on his garment and thigh. So blessed in effect are they,

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Chap. 14. 13.

Iesai 8. &amp; 30.

Abak 22.

1. b. 19. 23.

Chap. 7. 17.

&amp; 21. 4.

Jesai 25. 8.

Chap. 11. 18.

Psalm. 2.

Chap. 13. 10.

Chap. 11. 15.

who come to the supper of the Lambe his marriage. The Angell, next confirmeth *Iohn* by affirmation, that these words of God are true. Thus wakening vp *Iohn* to consider rare matter, whereof hee so earnestly affirmeth, that the words are true, and for assurance of their truth, that they are of God or God his words.

Chap. 22. 8.

11 Now, besides the song in it selfe wonderfull, this care of the Angell to confirme *Iohn*, and waken vp his spirits by so singular a commandement, and so peremptory an asseueration, so rauisheth the heart of the Apostle with excessiue ioy of so good newes, that hee was (for a notable document of humane infirmity in so great an Apostle) about to haue worshipped this Angell. Which attempt how vnlawfull it is in it selfe, and how vnpleasant to the Angell; First, his interdiction well sheweth in such haste and concise forme of speech, as commonly men vse, vpon care to preuent some instant and detestable euill. When feare and solicitude suffer not to speake at length, or a full sentence *ipsum*. Next, hee strengthneth his interdiction with strong reasons, one taken from his owne condition, to whom this worship was offered, as which was not capable thereof, being but a seruant, and not onely his (left some prerogatiue might be imagined in the Apostle, to stay that which of an other might haue bin offered) but euen a fellow seruant of his brethren, who had the testimony of Iesus: his greatest honour, and chiefe scope of al his seruice, being Christ and his knowledge, to minister the same, without which he were nothing, and therefore, albeit of different nature from *Iohn*, and other Christians, yet in condition, and end of calling but their fellow-seruant: they hauing the spirit of Prophecie as he had. The other reason, from the person of him, who onely is to bee worshipped and serued, according to the law alleadged by our Lord against Sathan. Now it might probably appeare, that herein, yet some further thing were implied. For this Angell being the type of these ministers

Math. 4. 10.

sters, who shall bee the shewers and dispensators of this huge measure of powerfull light and grace, for so wonderfull effects; and *Iohn* here beeing the person of common Christians of that time: it may seeme, that the rare and excellent graces of the Ministers, who shall then bee furnished with a golden rod, would so farre miscarrie weake Christians, in admiration of their gifts and working, as to attribute too much vnto them, if their owne fidelity and holinesse did not let it. And as this giueth vs to expect yet goodly things; so herein is a close warning of humiliry in the one, and circumspectnesse in the other, to giue all glory to God. But hereof I dare determine nothing, fearing still to bee curious in so diuine an Argument, wherein I haue choosed rather to hold vp coniecturall suggestions, then appeare vnreuerently to handle such mysteries.

Chap. 21. 25.

12 Thus wee haue heard the song of Saints, first vpon the Whores destruction, and next more mightily, and of more intended higher, vpon preception of full victorie ouer the other enemies, and the Church her gracefull state thereupon: which so rauished the Apostle, as hee had almost miscarried. Now, are the other victories shewed, and goodly state of the Bride thereupon. And first, through the rest of this Chapter, is the spoile of the Beasbeearer vp of the Whore, and no question, but now highly chafed with her fall.

13 In the victory ouer the beast, are the description of the parties, and the cunct of the battell. The party victorious is magnifickly described; first in his person, army, weapons of war, and his working by them; and next in his Herauld. His person, by great properties, and many agreeable to his many and great names. First, his comming forth declareth him a heauenly personage, for hee is from thence. Of great maiesty, comming forth in abundance of light: as to whose outmarching, the heauens are cast wide open. A greater degree of light

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Math. 24. 30.  
Lai 64. 1.

then hitherto hath been mentioned, so as the signe of the son of man is clearly seen in heauen. *Oh that thou woldest breake the heauens, and come downe.* His administration at this time in Antichrist his full ouerthrow, shall bee in exceeding great euidency of light and power.

Jai 63. 4.  
Chap. 11. 18.

Psal. 51. 4.

14 Hee sitteth on a white horse for fidelity and truth: and namely for these points of his administration, wherein his fidelity and truth are now specially to bee shewed: *in iudging and fighting*; for all which respects, he *rideth*, and on a *white horse*: according to the state of a Iudge, and triumphing glory of a victorious VVarriour. He is also a *faithfull and true witnesse*, Chapter 1. And a faithful High Priest, Hebr. 3. But here hee is to shew his fidelity and truth, in iudging and fighting. *Now the time of his redeemed is come*, and the time of the dead that they bee *iudged*, and such destroyed who destroy the earth. In all which hee both *iudgeth*, and *fighteth righteously*, for he is *pure when hee iudgeth*, and *iust when hee speaketh*. This iudgement is not that last and generall, but here the speciall, of these enemies of his Church is meant: whom he is now to ouerthrow, so as they shall neuer bee any more able to trouble *Sion*, but their ruine shall hold on, till at last they be for ever adiudged to endlesse torment. Hee rode on a *white horse* from the first outgoing of the Gospell to conquer, Chapter 4. and to deiect the Dragon from heauen, Chapter 12. when hee and his Armie fought to that effect: but this is the last and noblest act of his riding for the Dragon and his Vicars utter destruction.

Psal 139.

15. Now to iudge righteously, is requisite not onely a righteous disposition, but also a wise heart to discern: for often Iudges who are in mind set to doe righteously, yet ignorantly giue wrong iudgement. But no such thing can befall him, *whose eyes are as a flame of fire*. Pure, piercing, purging, and searching hearts and reins, from whom

whom nothing can bee hid, for euen the darkenesse is light before him. And as for iudging, so also, for fighting (as *Rabsace* though prophane, yet pertinently sayeth in that) *Counsell and strength are for the warre*. This Capitaine then who seeth the thoughts of his enemies, before they bee hatched in their hearts, hath no perill to bee deluded or circumvented with stratagems: or as often befallerh otherwise, expert warriours, through want of intelligence, to slippe opportunities. If *Elisha*, by a ray of the light of this Capitaines flaming eyes, was able to discouer, and so disappoint what the King of *Aram* consulted in his secret Cabinet; what may this Lord doe, who formeth the heart?

16 With wisdom hee hath also great authority, as hauing on his head *many Crownes*. Both, for that hee is King of Kings, and also for his many victories, specially in this his last warre. Which how peculiarly is respected, his Crownes are all on his head. For hee standeth not by crowned hornes, as the Beast, but all his authority and strength is in himselfe, and of himselfe, and hee in this his strength & power, now commeth to take the Crowne from the head of the King of *Ammon*, to set it on *Dauid* his head. The Beast now must forgoe his Triple Crowne, Christ his proper honour wherewith hee hath blasphemously attired his head.

17 Being thus able to see all, and of authority to conquer all: hee hath yet *a name written which none knoweth but himselfe*. And this name is so much the more maruailous, and hath the more cleare note of his Greatnesse, that being written, as both a sure and permanent name, and also exposed to bee read, yet none knoweth it but himselfe. And what is he not able to doe, who seeing, and by matchlesse authority ouerruling all, yet is set aboue the reach of all? his state, counsels and wayes being knowne to himselfe onely: as whereof no flesh is capable. So insearchable are his wayes, and his iudgements past finding out: according, as in consideration of

of one speciall euent of this his iudging and fighting at this time. *Paul* exclaimeth: and the sealed Booke no creature was able to looke on.

18 That none imagine these to be idle Titles, in name onely, hee is also a practised wariour, and now specially come forth to shew, *how mighty hee is to saue*. For this, his garment is dypt in blood, euen the blood of his enemies; to note a huge slaughter. Hee is now to tread the Wine-presse of God his wrath. *He hath long looked if any would helpe, but there was none to helpe, none to uphold, therefore his owne arme now shall helpe him, and his owne wrath sustaine him: the day of vengeance is now in his heart, and the time of his redeemed is come.* And accordingly, as he who speaketh iustly, and is mighty to saue, hee is called *the word of God*. Not onely for that hee is *that word which was in the beginning with God, and was God*: but also, and here specially, because hee is that true one, who speaketh and performeth, as who, both *speaketh iustly, and is mighty to saue*. For this redde garment and name agreeable to it, See *Isai 63.* and weigh the place.

19 Such is the Captaine of the Lord his hoast. The inhabitants of the earth following the Beast, Chapter 13. Wondered, and in wonder exclaimed, *who is like the beast? who is able to fight with him?* Heere I thinke hee hath his match and more. But these earthly ones see not the Heauens, and so goe on blindfolded to their owne destruction. His army is in his owne Liucry. Hee needeth no armie, but his army hath need of him. For he is their glory, their strength, their armour, their victory, and all: In his strength they fight and ouercome. They are all horsed, as, who for dignity are Iudges and wariours, like their Captaine. They are also faithfull and true, in, and by him. They are all kinges and priestes clothed in pure and shining silke. This is a blessed Captaine, who conformeth all his followets in glory and dignity to himselfe. *Alexander was foolish to glorie*

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in his *Argyraspides*: here is a Captaine of high note. In opposition to the earthly ones, on the other party, they are called the host of heauen, where there conuer-  
sation is, euen while they are in the world, but not of the world. Chap. 12. 12.

20 The weapon of this great Captaine, whereby he worketh and fighteth, is the sword of his mouth. With it, he smiteth *the Heathen*, enemies of his Church, treaders downe of the holy City: crushing them in peeces, with an iron Mace. And hee treadeth the winepresse of God almighty. Heere now, the treaders are troden downe. Thus, with mouth and hand, hee fighteth, and with feet, downe-trampleth all. How so strange effects of blood-shed, and ouerturning the whole state of the earth, are attributed to the sword of his mouth, is cleare Chap. 14. 17. 18. where an Angel, armed with a sickle, commeth out of the Temple, and is stirred to cut downe the grapes of the earth, by one coming from the Altar, hauing power ouer fire. And Chap. 15. where the Angels of the last wrath, receiue their Vials from one of the foure Beasts; and come to execution out of the Temple; like as the voice commanding it, is from the Temple. By the breath of this Lord his mouth Antichrist must bee consumed. Chap. 16. 2 Thiel 2.

21 This his fighting, to the soile of all his foes, maketh him yet a name. *The King of Kings and Lord of Lords*. This he was at all times. And euen from the day of his ascension was alwaies scene of his owne, *crow-  
ned with glory and honour*. God hauing exalted him aboue all name that is named: so as all knees must bow, and euery tongue confesse him to bee the Lord. Yet hee getteth this name, at this time, in a speciall manner, *written on his garment and thigh*. So as now, it becommeth manifest to the view of all: his power and strength kything clearely in this victory, and wonderfull sequels of it. This is that same, which in the song was said, *the Lord God almighty hath reigned*. And Chap. 11. *The king-  
dome*

Rom. 11. cap. 5

Chap. 11.  
Isai 63.Chap. 11. 2.  
Psalm 2.  
Chap. 14. 20.

Osai. 6. 5.

Chap. 16.  
2 Thiel 2.Heb. 1.  
Phil. 2.



*domes of the world are our Lord his and his Christs.* This is his sitting on a white cloude, Chap. 11. 4. euen the manifestation of his iudgements, Chap. 15. 4. Rome in great derision, when they crucified him, set ouer his heade, in three Languages, *This is the King of the Iewes.* And the Iewes, counting it scorne and high disgrace, to haue him called their King, intreated the alteration of the words, in that he so called himself. But now, by the finall and euerglasting ouerthrow of the Kingdome of Rome, and by conuersion of the Iewes, to mourne for him whom they pearced, hee shall gloriously manifest himselfe, and bee acknowledged, not onely King of the Iewes, but also *King of Kings and Lord of Lords.* This name, hee hath written on his garment, as great Kings and high Captaines haue their imperiall garments, whereby they are discerned. On his thigh, not so much for that ordinarily, the sword, weapon of the victory, is girded on the thigh: but, for that in Scripture speech, a man his strength is placed commonly in his loines and thighes, (*now it is his owne strength that helpeth him*) and therefore, it was a token of subiection and seruitude, to put the hand vnder the thigh. Which custome, *Aben-Ezra* witnesseth to haue continued still amongst the Indians and Ethiopians till his time. And therefore, his name is also written on his thigh, because all the world now haue to put their hands vnder it, and sweare him homage. This Captaine, wrestling with *Iacob*, to make him know he was his Lord, and that all his strength was of him, hee did strike him with a note of infirmity in the thigh.

22 Thus was the description of the great Captaine of the heauenly host, in himselfe, his armie, armour, and manner of fighting. Now, followeth his herauld or trumpet. Who is remarkeable for his standing place, and for the tenor of his proclamation. Hee standeth *in the Sunne.* To note exceeding great light now, of the Gospel and preaching therof, wherein the preachers should

clearly

clearly see, and confidently proclaime Antichrist his ruine. For great measure of light, the Apostolike Church, in the woman, Chap. 12. was clothed with the Sunne. Wee see to the praise of God, and euidence of this Prophecie, light already growen in great degree, as no doubt, but for this light and great effect, it shall yet grow more: so as *the light of the Moone shall bee as the light of the Sunne, and the light of the Sunne sevenfold.* Isa. 30. 26.

23 The tenour of the proclamation, in a figuratiue speech from *Ezechiel*, sheweth so certaine, and an exceeding great destruction of the Beast and his aiders: as they, their states, great roomes, rents, and substance, should bee a prey: and that in such degree of hauocke, as all, giuen to reiffe, or seeking after prey, should bee filled. I shewed Chap. 17. what it is to eat the flesh of the Whore: but heere, is such a strange ranuerfing of the state of the world, as no doubt, falleth by that earthquake of the seuenth Viall. And out of all question, the totall ruine of that state, must change the face of the world, in so great endeauors of hell and heauen, for it, and against it,

24 Thus is the party victorious. Followeth the aduersary, and his foile. The aduersary, to any that seeth not him, who iudgeth and fighteth righteously, will appeare great. Euen that wonderfull Beast, Chap. 13. bearing vp the Whore, Chap. 17. and now, in great chafe at her fall, by his frogges, gathering the Kings of the earth *Armageddon.* The first party was from heauen, and his host heauenly. Heere, the leader, is the Beast of the bottomlesse pit, which was opened for his outcomming, as were the heauens for the others, and his hosts are all earthly. For, albeit many of his hornes haue fallen away from him ere now, and ioyned to the host of heauen: yet, hee is euen at this point, through the diligence of his frogges, strengthened with many Kings.

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25 So,

25 So, are the parties. The euent of the battell, in the Beast his foile, is declared in few words: without any mention of a conflict; but, of a proud and obstinate purpose to fight against the rider on the white horse. For they shall be blind and obdured to the end: as is cleare by the effects, in them, of the Vials, Chap. 16. And the word *and* hee was intrapped or snared. Implyeth in it, as an easie victory, for the part of him that rideth the white horse; so a sudden and unexpected foile, to the Beast and his followers. For he dreameth of perpetuity, as also staying vpon him the Whore. *I sit beeing a Queene and am no widdow, and shall see no mourning*, Chap. 18. 7.

26 Their iudgement is distinct, according to the diuers qualitie of the parties. The Head, Beast, and false Prophet, are cast in the lake of fire and brimstone, and that a liue: to shew a most horrible, and recurelesse iudgement, by allusion to that of *Sodome*; and of *Core*, *Dathan*, and *Abiram*, who went downe aliue in the pit. Euen eternall destruction and torment. The followers, are slaine by the sword of the Lord his mouth, to the losse of all their glory, and worldly state, which is made a prey to others. Onely, by this difference, to shew, how this great Captaine, iudgeth and fighteth righteously, giuing to each according to the degree of their sinne. For, no doubt, but euen at this point, many shall follow the Beast, and fall from their estates by his fall: whom yet, by destruction of their flesh, the Lord may reclaime from the full degree of his punishment; in lightning them to see the truth. As, many also shall drinke with him of the cup of endlesse wrath.

27 That the Beast and false Prophet are heere made two, is only to shew, the ruine of the Head and State with him. For, as the false Prophet, ruling ouer the State, is the Beast; so being distinctly considered from the State, he is the false Prophet. As the first and second Beast are Cha. 13 distinguished but for explication. So this is put, to shew

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in such sort the fall of the false Prophet (the eight heade and one of the seuen, the beast with hornes like the lambe making the image of the Beast by cure of his deadly wound) as state and all shall perish eternally. For, as this Beast hath some note from all the foure in *Daniel*; so in the destruction of this, the spirit alludeth to that of these. Who all, so fell, as yet, in the destruction of the last, which was burnt with fire, the finall ouerthrow was of the all; the state of the former, in some sort remaining in the succeeding Beast: as this Beast here falling in the first heads, yet still continued in the subsequent, till in this last head (*the Beast going to destruction*) it utterly perished. In *Babels* fall, by *Persia*, and *Media*; yet in them the Kingdome in a sort continued. *Darius of the Medes taking the Kingdome*, Dan. 5. 31. And in their ouerthrow by *Alexander*, who despising *Macedon* settled both in their places and to their fashions; as also in his successors after his fall, the domination of the former beasts in some sort abode. But the fourth Beast falling, al vterly perished. See and weigh *Dan. 7. 11. 12.* for there is the allusion. One thing here is worth the marking, that in the false Prophets working, which maketh his guiltinesse, and is heere recorded, both to know the party, and his iust punishment: his deceit, in making men receiue the Beast his character, and to worship him, is only mentioned, and no word of his name or number: as neither are they euer spoken of in his iudgement, either denounced or spoken of. The reason see vpon Chap. 14. Sect. 8. Now we must not imagine here, one certaine place, or one point of time, of all this the Beast his endeauor and foile: as neither in the next Chapter, of the Dragons. For their, we see how *Gog* and *Magog* are, from the foure quarters of the earth, all Satan his instruments, of his last fury, and in all places. As for the name attributed to the place of foile, Chap. 16. *Armageddon*, wee shewed the reason there. And it is, wherefoeuer the Lambe fighteth and ouercommeth. Albeit out of doubt, their last endeauors shall be strange, and their fall conioined

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ned with such wonderfull broiles, and alterations of the State of the world, as was not since men inhabited the earth. And then, the fattest karkasse shal be the finest prey. Blessed are they who come to the supper of the Lambe his marriage. For who come not, are made a supper. And who will not feede on the Lambe, are iustly made foode to the fowels of heauen.

## CHAP. XX.



Chap. 13.

Ye haue heard the iudgement of the Whore, and the Beast her aduancer: but for a perfit victory, is requisite also the destruction of the Dragon, that great and Master enemie: as, of whose Kingdome and authority, the Beast, who made all the Whores credit, was onely the suffragant. That is, in this Chapter, set forth, in two degrees of his captiuitie: whereof, the last is absolute, to eternall destruction. Now, as captiuitie implyeth euer a fore-going liberty, whereof it is the priuation, so heere, a twofold liberty or loosing is to bee taken vp; according to the two degrees of restraint. The first liberty, it was not needfull, that heere it should be recorded, beeing largely declared in the 12. Chapter. From which liberty, his restraint, albeit of that time (as by substituting the Beast of his authority, by deceitfull hypocrisie and efficacie of error, to worke that, from performing whereof, in open rage, hee was then bound vp, might well bee presumed) yet hath bene referued to this place, to giue vs in one view, his whole story. Which, consisteth in that rage, Chap. 12. From which, beeing heere, in some consideration, bound vp for a time, he is againe let loose; and his endeauiours thereupon, are here declared: so farre from his intended successe, as he is taken the second time, and destroyed for euer.

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2 In his first restraint, come to bee considered, the surenesse, end, and degree thereof. The surenesse, is cleered in the person apprehender, and manner of seruance. The apprehender is God his minister, *an Angell*: instructed with authority, as, *comming from heauen*: with power to execute, as, *hauiug the key of the bottomlesse pit, and a great chaine*. All spoken after the manuer of men. This Angell, falleth not from heauen to earth, as that great starre, Chapter 9. but *commeth downe*, as he Chapters 10. and 18. And, accordingly, hath the key of the bottomlesse pit for a farre different end from that: this comming, to inclose the Prince of darkenesse, being himselfe the minister of light: whereas that great starre, falling from the ministrie of light, to become the minister of darkenesse, he openeth the bottomlesse pit, to let out darkenesse. The Dragon, is heere described, by these same names, and property, of seducing Nations, which are giuen him in the 12. Chapter, in the first degree of this his first soile, towards this first captiuitie: when by *Michael* his valour, hee was cast from heauen. Which the holy Ghost doth, of purpose, to leade vs know that this first binding, is from that rage. So wisely and plainly, the spirit teacheth vs to couple together the parts of this prophesie. Now Christ is hee properly, who treadeth downe the head of that serpent: Gen. 3. who, onely, is that stronger then the strong one, comming Luke 11. 21. in, binding him and spoiling his house: as who, onely 1. Thon 3. 8. hath come to lose the workes of Satan, and onely hath the Chap. 1. 18. keyes of hell and death. But, according as he giueth gifts to men, and worketh by his ministers of whatsoeuer calling, who, in his light and strength, aduance the Kingdome of light, and bring downe that of darkenesse, his ministers, thus instructed by him, and to this ende, are also Psal. 149. 8. binders of the Dragon. Of whom this Angell is the generall type.

3 The manner of seruance, to shew the surenes thereof, is after the manner of men, set forth, in inclosing, shutting

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ring, and sealing, as was the caues mouth on *Daniel*, and the Sepulchre of Christ.

4 The end of his restraint is, *That he seduce not the Nations, &c.* Which ende, how it is, and how farre to be vnderstood, the degree of his restraint now, and his eudeauour, vpon his next loosing will make cleare.

5 Thus we haue the suretie, and end of the Dragons restraint. Now followeth the degree thereof: cleering the end, as I haue said. The degree is, that this his captivity is not absolute, but in a speciall consideration. This is shewed by the time thereof, state of men in that time, and what this state is. The time is not, *for ever*, as in his next taking, but, for a thousand yeeres: which being expired, he was to bee loosed againe. The denunciation of which sad euent, is mitigated with a consolation, that it should be but for a short space, euen that three daies and a halfe, wherein the witnesses were killed and lay vnburied, Chapter 11. For thencefoorth, by degrees the Dragon is againe comprehended, till he be made fully fast in eternall chaines.

6 The state of men, during this first restraint, sheweth it also not to be absolute: in so farre, as hee shall bee bound but to a few, being still loose towards the most part. This is cleered, by declaration of the seuerall condition of both: and first, of these to whom hee is bound. Wherin, are two: their condition, in this his restraint: and, who they are, that haue this condition. Their condition, is expressed, first, in figuratiue speech, of *Thrones and Sitters, hauing iudgement accordingly, giuen them*: and next, in proper termes, that they *liued and raigned with Christ these thousand yeeres*. Who they are, that are in this estate and condition, is shewed in two sorts: First, *The soules of them who were beheaded for the word of God, &c.* Secondly, *They who worshipped not the Beast, &c.* The state and condition of the contrarie sort, is, that during these thousand yeeres, they lay dead and liued not. Now, how great this number is, and how small in comparison

parison thereto, is the former, is cleere by the 13 Chapter, where all the earth follow the Beast, and receiue his Character, name, or number: except these 144000. sealed ones, Chap. 7. in mount *Sion* with the Lambc, Chap. 14. And consequently, in what respect, and to whom, the Dragon is said, during this space, to bee bound.

7 The third point, shewing yet further the strict consideration of Satan his restraint, is the explication of this state and condition of both sorts of men: what this life and raigne of the one is: and, what is the death of the other. To wit, that this life and raigne, are not to bee taken for this naturall life, or any wordly dominion: neither yet, for that euermlasting and glorious state, which the Saints, in Soule and body, after the last iudgement, inioy in heauen: this being their state during the thousand yeeres, and called the first resurrection. As, neither is the death of the other, to be vnderstood of the naturall death of the body, by seperation of the soule therefrom: or, of the eternall death of both, in *Gehenna*: as, wherein the world lying dead a thousand yeeres, thereafter riseth from it, to haue part in the first resurrection, and consequently of blessednesse. But, this life and raigne in respect of the soules beheaded, is their honourable commemoration, and rising from vnder these horrible slanders & calumnies, whereby, the honour of their sufferings was, maliciously, by Satan eclipsed: euen that same thing, which, by *long white robes*, was signified, Chapter 6. In respect of these who *Worshipped not the Beast, &c.* This life and raigne, is the first resurrection: whereby men here, by the word and spirit, are begotten to the life of God in Christ, and freed from the bondage and death of Satan and sinne: being vindicare in the liberty of the sonnes of God, and so, made Kings and Priests to God in Christ Iesus. And the death of the rest, who rise not this first resurrection, is that death in sinne, ignorance, idolatrie and induration, wherein all men lye, naturally, depriued of the life of God: like those *widowes*, who being aliue, yet were dead: and like *Ephraim*

Ephes. 5. 14.

1. Tim. 5. 6.

O. c. 13. r.

*phraim*, who was dead in *Baal*. From which death, who so riseth not, to be partaker of the first resurrection, shall be accursed for ever, and subiect to the power of the second death, as contrariwaies, who haue part in the last resurrection, are blessed and holy, and shall liue and raigne eternally not feeling the second death.

8 Now, this death of the *Rest of men*, albeit in particular considerations of the singular persons, in that time who lay dead and raise not the first resurrection, it was an entrie to the second death: Yet the spirit, heere, sheweth that in the generall consideration of the world, it should not alwaies lie in that death. But as these 144000. liued and raigned with Christ, these thousand yeeres, (while all the earth followed the Beast, and were dead in *Baal*) and were partakers in the first resurrection, vnder sure hope of the second, to glory: so after these thousand yeeres were expired, not these onely but an infinite number of all peoples, Kindreds, Tongues, and Nations, with Palmes in their hands, and long whit robes, made white in the blood of the Lambe, should rise from their death wherein they lay, and sing a new song. This, is evidently implied in these words, *The rest of the dead liued not, till the thousand yeeres were expired*, and this is called the first resurrection, which, is spoken, in common, both of the former who liued during the thousand yeeres, and of the other, who, after the thousand yeeres, arose and liued. So, as these words, *This is the first resurrection*, are relatiue, als well to the life of these who liued during the thousand yeeres, as to them, who should liue after the expiring thereof: for, their life is one, albeit not of one time, as the words, *The rest of the dead liued not till, &c.* euince clearly: and accordingly, blessednesse and immunity from the second death, is the first pronounced in common, of both: and thereafter seuerally by parts, this their common life and blessednesse of the first resurrection is expounded. That the first should liue and raigne with Christ a thousand yeeres: and the other, notwithstanding, of the Dragon againe

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losed, and his strange endeauours thereupon, yet should rise this first resurrection, and liue, and raigne with Christ for ever and euer. The place hath been, and is mistaken highly, euen to the breeding of dangerous heresies. But thus it is. The holy Ghost hauing set forth the state of the Church, as shee riseth the first resurrection, and liueth the life of God, from the time of Sathan his first restraint, and that in two degrees of risers: first these, who during the yeeres of his Captiuiuy, liued & raigned, when as by the Beast his preuailing it might haue seemed, that there had beene none at all: Next, these, who after the thousand yeeres, notwithstanding his loosing and rage, yet rose from their death in superstition and blindnesse: and hauing said of both in common, *this is the first resurrection*. He then proclaimeth their blessednesse accordingly, in this their spirituall life, and raigne here, and that distinctly according to the two times. Of the first sort, that *they shall be Priests of God, & raigne with Christ a thousand yeeres*. And of the second sort, that *after the thousand yeeres were expired* they should rise to the life of God, and raigne for evermore. Now, if this second member had been thus succinctly put, answering so to the other, it had exempted all doubt. But because in stead of this summarie reddition, the holy Ghost much more gracefully subioyneth the narration, how, as during Sathan his first restraint, a good number liued the life of God, refusing the Beast his marke, and so were blessed in the assurance of victory ouer the second death: so, after his loosing notwithstanding thereof, and all his endeauours thereupon, *the rest of the dead shall rise* the first resurrection, and the Church should still waxe and encrease in light & grace: Sathan in his highest endeauours against her, should be againe made fast for ever, and she enioy an eternal peace. Then to haue the full sense of the second member, and a cleare reddition, wee must reade from the beginning of the seuenth verse, to the end of the 5. of the 22. Chap-

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ter. Neither must wee here imagine, that the first are said so to liue a thousand yeeres, as though the life of God had perished from them thereafter, or that this life and raigne is of one and the same persons, still liuing all this while, (which were a louredly grosse apprehension) as neither must wee thinke, that because the second are said to raigne for euermore, that thereby is first and properly meant their state in glory after the last resurrection. But thus the spirit will shew, how first and last God entertained a Church, and spirituall life therein. To the first, are attributed a thousand yeeres, in respect that the Dragon being so long tyed from disturbing their spirituall life and raigne by open rage, is againe let loose. To the second, a raigne for euermore, because the Dragon fighting against it, is taken and captiued for euer, to shew such a destruction of opposers, as the Church her peace should neuer againe bee disturbed by any new loosing of Sathan from his second imprisonment: but shee shall enioy quiet state here in plentifull dispensation of grace, till shee bee at length translated to euerlasting glory: according to that which of her in this respect was said, Chapter 7. *they shall hunger no more, &c.* To take the thousand yeeres, verse 6. to beginne at the expiring of the first thousand, verse 4. and 5. which second thousand yeeres, the rest of the dead arising, shall liue and raigne: and to take the first resurrection here so in relation to a second, as by the first should be meant the rising of Gentiles from vnder Antichristian darkenesse: and the conuersion of Iewes to be in relation thereto, the second: Albeit it be the indgement of one deeply seene in these mysteries, and deseruing well of the Church for his learned Commentaries on this Booke; yet it seemeth to me a groundles coniecture, which hath made him to mistake also as I think the end of this Chapter. For, besides that to take the thousand yeeres, verse 6. for a second thousand, after that verse 4. and 5. and yet to make the thousand yeeres spoken

ken, verse 7. to be relatiue to the first, and not to these immediately preceeding, it maketh an obscure, and implicate construction, (which in our interpretation goeth plaine and soundly) what should induce to thinke a second thousand yeeres to be meant verse 6. seeing no case is put at the end thereof to fall out, why the spirite should so exactly haue limited them, as we see in the first the loosing againe of the Dragon? The thousand yeeres, life and raigne then in the 6. verse, is the same which was spoken, verse 4. and there resumed very pertinently, to shew, in subioyning the other sort of risers and liuers, God his whole dispensation, from the first binding of the Dragon, towards his Church, first and last, and distinctly in both.

9 Now, from what point of time to beginne, and at what point, consequently to close the count of these thousand yeeres, the end heere mentioned, and degrees of the Dragon his restraint, doe clearly lead vs. Wee must not thinke, that Sathan in an instant was eithertye vp from his rage, or againe, in a precise point of time let loose. But both fell out by degrees. From the first outgoing of the Gospell, hee beganne in some degree to bee bound, as hee complaineth of Christ, that hee had come to torment him before the time. And as Math. 8. 29. the Gospell preuailed, hee was still the more made fast. But seeing the end here specified of his binding, and the condition of the Church heere described vpon his restraint, Make euident, that this his Captiuitie is not absolute, but in some speciall consideration: and the degrees here mentioned shew, that then his vptying is to bee counted, when in that consideration he is perfectly made fast, as taken, shut vp, locked on, & sealed; we haue to take vp that point of time, when according to this end he was fully fastned. I shewed before on the 12. Chapter, that the Dragon his proper rage is taken for open and cruell persecuting of Christians: from which he

Chap. 6. 11.

Chap. 13.

Chap. 14. Sect

ob. 8. 44.

was then fully tyed vp, when by *Constantine* his conuer-  
 sion to the faith, open persecution ceased, and Christia-  
 nity was by lawes established, the Church became glo-  
 rious in the eyes of all men; the soules of Martyres got  
 long white robes, and *seates were set vp, and the Saints*  
*did sit on them, &c. hauing iudgement giuen them.* For, both  
 the commemoration of Martyrs was honourable, and  
 the estate of the Church flourishing in peaceable and  
 goodly condition, and glorious account. And albeit  
 in the meane time, *Sathan* was working by his Lieute-  
 nant the Beast, whom vpon this his restraint from open  
 rage, hee sent forth, then in the first sensible degrees to  
 deceiue by false semblance, and who from this point of  
 time mightily preuailed (though at first by slow & scarce  
 perceptible degrees, as rising out of the earth) in bring-  
 ing Nations to make vp the image of the Beast, which  
 at the end of these thousand yeeres came to the top of  
 impiety: yet they liued and reigned all the while, who  
 receiued not his Character. The end then here menti-  
 oned of the Dragons restraint, *that hee should not seduce,*  
*&c.* must not bee taken absolutely (for hee was neuer  
 busier seducing, nor with greater successe, then during  
 these thousand yeeres) but seducing here must be vnder-  
 stood, according as wee see hee worketh vpon his lou-  
 sing againe: when hee falleth to that same kinde of se-  
 duction, from which first hee was bound vp, that is, *to*  
*seduce Nations to compasse the Tents of Saints, and the be-*  
*loued City.* Euen to set them againe vpon violent and  
 furious persecution, by sword and fire, as he was a mur-  
 therer from the beginning, and as in that, men most be-  
 wray themselues to bee the children of their father the  
 Diuell. From this rage hee was bound vp, when by the  
 two wings of *that great Eagle*, the woman escaped to her  
 place *from the presence of the Dragon*: he beeing chained  
 from comming at her, now extolled with wings. And  
 the degrees here set downe, of *binding, inclosing, shutting*  
*upon*

*upon and sealing*, shew euidently that the count is to be  
 taken vp from the full and perfect point of his Captiuitie.  
 For from that time hee had no louse chain for open rage.  
 In *Iulian* he was not so much loused, as biting the chain.  
 Who besides his short abode, neuer durst fall directly to  
 murdering of Christians, the persecutions of *Constan-*  
*tine* and *Valens* were partiall heates vnder profession, e-  
 uen that bloud that was mingled with haile and fire,  
 Chapter 8.

10 Now, as wee haue the point of time of his per-  
 fect seruance, which is the 300. yeere of Christ, or ther-  
 by: so this leadeth vs to the point of his loosing, the  
 1300. yeere, or thereby, and the conueniency of sto-  
 ry is cleare; for although as by degrees hee was fastned,  
 so by degrees hee was loosed againe; yet wee shall find  
 as at the first point, the full degree of his binding; so at  
 this time, him fully loosed. In the Pontificality of *Gre-*  
*gory* the seuenth, he had a long chaine, which yet was  
 further raxed in that of *Urban* the second, and his Suc-  
 cessors, kindlers of that tragicall and superstitious warre,  
 for recovery of *Ierusalem*. But, for the end here spoken  
 of open cruelty against Saints, hee was fully loused in  
 the Pontificality of *Boniface* the eighth and his succes-  
 sors; from whose times haue beene bloody persecuti-  
 ons and cruell rage. Then the woman beganne to re-  
 turne from the wildernes, the witness to stepp out  
 of the Temple, the little booke eaten, to giue hearts and  
 eyes, to apply the reede, and so to discern the Temple  
 from the Court: then the first of these three Angels,  
 Chapter 14. beganne to breake out through the midst  
 of Heauen, and the other two in course followed: so as  
 when they were blessed who died in the Lord, and then was  
 the patience of Saints. The Beast his mouth then be-  
 ing perceiued, and so the semblance of the Lambs horns  
 no more able to beare him out, the Dragon behooued  
 come againe in roome to maintaine his owne throne, &  
 to repress by rage what by hypocrisie could not be kept  
 down.

downe. Then the two witnesses lay slaine in the streetes of the great City, all Nations being seduced to slay them, and reioyce ouer them. Then the Beast which was earst spotted like a Pard, becommeth of the Dragons colour; and the Whore born vp by him, is drunke with the bloud of Saints: from that time what cruell murder of Christians was vnder the odious names of *Waldenses, Albingenses, Fraterculi, Beghardi, &c.* And since, what fiers, what bloud sheds, what monstrous complots for extirpation of the truth haue beene practised, is too well known.

11 In his rage, though for a time the Dragon deborded, yet praised bee God, by successe of the Gospell, and fire from heauen, hee is in making fast the second time, in an euerlasting chaine. Therefore it is said, that hee should be loufed but a *short space*. For they are faine to relent of their open murdering and burning, & are now in God his iustice getting measure for measure,

12 The time then of these thousand yeeres, is from the first open and sensible steppes of the mystery of iniquity, working on to the quickning of the Beast (which fell together with this binding vp of the Dragon) to the toppe of that impiety, when it came to the highest degree. And this is the onely time in all this prophesie, to bee taken definitely; because of Antichrist his whole working (which was in way euen from the Apostolike times, first by hid and insensible, and next by open steppes towards the height, from which height againe as by degrees it arose, so by degrees it must vanish) no precise or exact time could be set downe: but yet, to giue vs sufficient clearenesse, the holy Ghost putteth the time from the first beginning of open working, to the height of impiety: and marketh the two pointes of this time, with most euident notes of the binding of the Dragon, and his loufing againe.

13 In *Constantine* his time, that too great and open steps

steppes were laide for Antichrist to mount vp to Sathan his throne, is too well knowne. And to what a height the mistery of iniquity had wrought on, in the Pontificality of *Boniface* the eighth, their owne stories giue cleare testimony: recording of him that hee entred like a foxe, raigned as a Lion, and died as a dogge. When, by a counterfeit Oracle hee had got himselfe made Pope, hee would vpon no condition acknowledge the Emperour. except hee did take his title and dignity of him, as to whom properly it belonged. He excommunicated the French King, because hee would not take his Crowne holden of him, and impudently and impiously discharged his Subiects of their allegiance. He blasphemously against the honour of Christ his Crosse, instituted the first Iubilie at Rome, and put forth this decree, that *the Bishoppe of Rome ought to be indged of none, although he should carry innumerable soules with him to hell.*

14 The peruerse mindes of the Romanes here bewray themselves. For this time of a thousand yeeres, which onely of all the times in this prophesie is to bee taken definitely, they will haue to bee indefinite; and al the rest to be taken both definitely and properly. And without either example of Scripture, or shew of allusion, casting it roundly by them, they will forsooth haue these thousand yeeres here indefinitely put for all the time from Christ, to Antichrist his raigne: who shall raigne (say they) three yeeres and a halfe before the last iudgement. But, if during these thousand yeeres, the special honor and chiefe crown of them who liue and raign in them, be their refusing to worshippe the Beast (whom euen Romans confesse to be Antichrist) of necessity his Kingdome must haue, beene in vogue these thousand yeeres. And this againe sheweth plainly, that these times of a 1260. dayes, 42. monethes, and a *time, times, & halfe a time*, are not properly and definitely put for the iust time of Antichrist his raigne, as the Romanes would inforce, seeing these thousand yeeres hee beareth sway: fur-

Chap.11.

Chap.17.

Chap.9. Sect. 5.



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further, if these times were definitely, and yet not properly to be taken, as some of our learned interpreters esteeme, I see no reason why here the holy Ghost should haue altered his ordinary stile. See Chapters 9. and 11. and 12.

15 Now considering all the course of this prophetic, expressing first the state of the Church in the seven of *Asia*, next, comprising the whole future euent in seven Seales: the seventh whereof affordeth seven Trumpets; and the seventh of these seven vials of the last wrath. Seeing also that in all this Booke, but seven diuers times are recorded. First, that of ten dayes, Chapter 2. 2. that of halfe an houre, Chapter 8. 3. that of five monethes, Chapter 9. 4. that of, an howre, day, moneth and yeer of the sixth Trumpet, Chapter 9. 5. that of 1260. dayes, 42. monethes, a time, times, and halfe a time, which are but one, Chapter 11. and 12. and 13. 6. that of three dayes and a halfe, Chapter 11; and now this of a 1000. yeeres is the seventh, in huge proportion, exceeding all the former. Considering also, that this time of a 1000. yeeres, is in the course of this Chapter, and within short space, six times recorded, and thereafter no time mentioned but *euermore*. Whither in these considerations, if this maner of leading implyeth any further mystery, I referre it to godly and sober considerations: not daring louse the raines to curiosity in so diuine and hid matter; wherein yet I am perswaded, though my weakenesse cannot find it out, that nothing is eyther in matter or manner of handling, which hath not in it a great depth of wisdom.

16 Thus was the dragons first restraint, in a certaine degree of time and measure. Followeth the second, absolute and euerlasting. And it is cleared by the foregoing liberty, to which hee is loused. From the first binding. So as all this point is in these two, the dragons second liberty, and the euent thereof.

17 In this his second liberty, is the time when, and his endeauour

endeauour being loosed. The time is, at the expiring of the thousand yeeres whereof wee haue spoken. His endeauour being loosed, is to practise againe, that from which, by his first taking, hee was with-held: that is, to *seduce Nations*. Which seducing, must bee vnderstoode to be of that same kind, as heereafter is clearly shewed, in that hee brought them to *compassse the tents of Saints and beloued City*. For otherwaies, all the time of his restraint from this kind of working, hee by the Lieutenant of his power, seduced in another kind mightilie. The greatnesse of this his endeauour, to this end, is cleared: first, by these whom hee seduced: and next, by their action vpon his instigation. In these who are seduced, are these circumstances. 1 Their habitation. 2 Their quality. 3 Their number. Their habitation, is *the foure quarters of the earth*. Whereby is offered to our conception, both, Satan his earnest and diligent practise in this his last puffe; and that, all the enemies ouer the whole earth, of what state and condition soeuer, whom, in this his last fury, hee bringeth forth, are heere designed. Their quality, is expressed in the names giuen them, of *Gog and Magog*. To shew them, detestable, for cruell disposition to destroy: that by a huge destruction, they shall be destroyed: and that they are the instruments of Satan his last fury. Their number, is expressed in two notes. One, that they ouerspread the plaine of the earth: the other, that they were as the sand of the Sea for multitude.

18 Such are they who are seduced. The end, where-to the Dragon leadeth them, is, to *compassse the tents of Saints and the beloued City*. Euen the vtter destruction (in their intent) of God his true Church, heere on earth, pitching in Tents, as yet in their warfare, and absent from their eternall habitation: but who notwithstanding, are the true Citizens of heauen, beloued of God. Chap. 12:

19 Thus is the Dragons liberty, and his endeauour  
H h thereupon

thereupon. The euent heereof is double. One, of them, who thus seduced by him, were set on so euill a worke; *that fire came from heauen and deuoured them.* The other, of him who is their leader; that hee is now taken and committed to euerlasting fire and torment. This his iudgement, is cleared by his fellowship therein: the *Beast and false Prophet.*

20 This euent is further cleared and declared sure, by setting downe the last degree of their destruction, in the last iudgement, when all enemies being brought vnder, death shall bee swallowed vp to victory. To shew vs, that this second victory ouer Satan, and restraint of him from this his last rage, shall not bee, but onely for a certaine space, as was that first: or in a speciall respect, as that was; but it shall be absolute and eternall. So as, from the time Christ began this second time, *sitting on a white cloude,* Chap. 14. 14. *to make his iudgements manifest,* Cha. 15. 4. And, from the time he began to erect this his *great white Throne* by the reuiued light of the Gospell: when *the time of the dead commeth to bee iudged,* Chap. 11. The seventh Trumpet sounding to the finishing of the mystery of God, in full accomplishment of all which the Prophets foretold, for deliuerance of the Church, and her goodly state in grace: So as, *the signe of the sonne of man shall bee seene in heauen:* the victory ouer her enemies, shall still hold on, and the enemies still fall, as did *Haman* before *Mordecai*, till by all the degrees of destruction, they at last, in the generall iudgement receiue finall sentence: when death and the Diuell, who hath dominion thereof, shall be abolished. And, for this purpose onely, it is, that heere, so liuely an *hypotyposis*, of the last iudgement, is set downe. In the person of the iudge: the manner and order of iudging; and the execution: so farre forth, as for the present purpose was needfull. The person of the Iudge is described in his office, administration thereof, and his dreadfull maiesty and power. In office, *hee is a Iudge, a royall and a great Iudge,* as hauing a Throne

Ester 6. 13.

Throne and a great Throne. He is also faithfull, true, vp-right, and glorious, and whose iudgements are cleare and manifest; by his *white Throne.* As he rode before, Chap. 19. on a white horse, and did sit Chap. 14. on a white cloude. His administration is, in that hee sitteth. His dreadfull maiesty and power, is expressed, in a wonderfull forme of sitting before his presence. *Heauen and Earth depart,* and so as their place is not found. To shew a perfit departing: as that which in Scripture, is saide of the wicked, that he perisheth so, as his place is not knowne.

31 The order of iudgement, is in the persons iudged, and manner of processe. The persons, are all the deade great and small: cleared, by enumeration of these who are dead in the Sea, who by any other kind of mortality, or who were in their graues. And herein, clearly is implied the power of the Iudge. For no question can bee of the liuing, when all the dead are forced to giue presence. The manner of processe is set downe, after the forme of well ordered humane iudicatories. In that *bookes were opened:* euen the records of mens actions: *Dan. 7. 10.* and *another booke, the booke of life.* The iudgement of earth, is, *of these things which were in the bookes according to their workes.* The forme of speech is to benoted, in that it saith not, *of things written in the bookes and according to their workes.* To shew, that heere, are not two rules of iudging. But, that so men are iudged according to their workes, as yet the iudgement is led and ordered by the bookes. For the ground and cause of the iudgement, is the booke of life: according as in it mens names are written, or are passed by: beeing either giuen to Christ of the Father, or left. Now, whom the Father giueth him, none is able to take out of his hand; but he raiseth them vp at the last day. And, whom he electeth, *Ioh. 6. 39. 44.* them hee predestinateth to bee made conformable to the image of his sonne: whom he predestinateth, he calleth effectually: whom he calleth, he iustificieth, and sanctifieth, *Rom. 8. 29.*

H h 2

heere,

heere, by his spirit to bring forth fruits of righteousness, and so, at length glorifieth. These fruits of faith, confirme vs in the assurance of our election, and that wee are in Christ Iesus: that, which, further strengthneth our peace, as writing it in our owne consciences: which are the one sort of bookes: and whose testimonie must accord with the other booke of life. Now, then in the iudgement, so are workes lookt on, as collation alwaies must be of the bookes, to see if our names be written in the booke of life, as assurance of life and ioyfull peace are written in our consciences. Otherwaies, in it selfe, all our righteousness is but as a menstruous clout. But yet, what *Israel* will not obtaine seeking to establish their owne righteousness, which is by the Law, the election will obtaine.

22 Such are the person of the Iudge, and the order and manner of proceffe. Now, the execution followeth. Which, agreeably to the purpose of the holy Ghost, for which, onely mention of the last iudgement is heere made, is all in wrath, against death, hell, and such as are not written in the booke of life: who are adiudged to euermlasting fire, which is the second death. And, this is to shew, as I touched before, that this last victory, over the Dragon and his instruments, shall bee full and perfect: holding course, from the first degree of their foile, therein, till death and the graue, which are the last enemies, be subdued. And, this execution of enemies was sufficient to record in this place, where, this matter is not handled, as though, now at this point of time, and incident case, the last iudgement were to fall out. As many, heereupon, haue imagined, that the overthrow of Antichrist, and these huge Armies of opponents, should bee conioined with Christ his last comming. But, the spirit hath no such meaning. But, handling the victory of the Church ouer her enemies, to shew that it should bee perfect, he letteth vs see that it shall hold on, till all enemies being subdued to Christ his feet, at last, death be swallowed

vp

vp of victorie: and that the Dragons foile should not bee, now, as at the first binding, from which after a space, hee got loose againe: But, it should bee to finall destruction. And, in this sense, the Apostle in the second to the *Thess.* 2. telleth that Antichrist shall bee abolished with the brightnesse of the Lord his comming. Not, as though he shall raigne till then: but that he shall be so consumed heere with the power of the word of truth, as, without recovering strength, he shall be destroyed for euer: the full and perfect point whereof, is in the Lord his last comming, and finall sentence against him. Therefore *Chap. 17* the Beast is said to goe to destruction. In the vsuall manner of Scripture, when God will confirme his Saints against dangers, and in hope of deliuerance, for their full settling, he leadeth them to the consideration of that finall deliuerance, whereto euer our hearts should bend themselves, and in like manner, in denouncing destruction to the enemies (in the measure whereof, as it falleth out here, we neuer are satisfied) he leadeth vs to their last and finall sentence. Thus the Lord calleth the Prophet, and other *Dan. 12.* faithfull, in that promised deliuerance from the tyranny of *Antiochus Epiphanes*, to the consolation of the resur- *Acts 24. 15. & 26. 8.* rection. So, Christ, in his sermons, often. *Paul* for all *Heb. 11. 35.* Christianity, pleadeth the resurrection. The Martyres suffered constantly, vnder the Lawe, looking for a better resurrection. The Scripture teacheth vs, that, that day shall come as a thiefe, vpon a peaceable and secure world, marrying and taking in marriage, &c. Which vndoubted- *1. Thes. 5. 2. Match. 24.* lie, will be, when, vpon destruction of all troublers, the Church enioying quiet state, shall fall in the sleepe of security. For, if the last iudgement and comming of Christ to it, had so notable markes, as the foile of Antichrist, taking of the Dragon, and so great tumults, warres, and commotions, with the hauocke of so huge Armies besiedging the Church, how could either that day come as a thiefe on a peaceable world; or the Church, in such cruell inuasion, be at ease, and sleeping? This error, hath made the sub-  
H h 3 frequent

om. 10. 3.  
7.Cor. 15.  
Dic 13.

sequent matter to be of most part mistaken : as it therein, the state of the triumphant Church in heuens, were set forth, as it shall be after the last day.

23 A learned man lately commenting, and with high and iust commendation, vpon this booke, perceiuing well, that the subsequent condition of the Church must be vnderstood of her state heere in grace: and, so being, not seeing how this place could be taken of the last iudgement, turneth it to an allegory of the conuersion of the Iewes, by allusion to the last iudgement: their conuersion to the faith (in respect of their present and long beegunne desperate estate, both temporall and spirituall) being as it were arising from the dead. According as, by the Prophets, in regard of the full point thereof, it is called: and by the Apostle a *life from death*. But, besides that where a plaine sense in proprietic is conuenient, farre sought allegories are not meete, albeit for the wonderfulnesse and unexpected falling out thereof, the Iewes restitution be, of the Prophets, called *rising from their graves*: yet, that thus, the whole description, so cleerely in all the circumstances, of the last iudgement, can be drawne thereto, I see no reason: specially, where, agreeably to the manner of the holy Ghost, the description of the generall iudgement may be taken properly and conueniently for the purpose in hand: and no necessity, for this, to interpret the subsequent Chapters, of any state of the Church, in time, thereafter. Which doubt, will nothing trouble the iudicious Reader, considering the manner of the Prophetical descriptions, much different from common historical narrations: in that they, by *Hypotyposis*, represent to the view, as present, those things they prophesie. Further, to say in a resurrection, whereby men rise from ignorance and induration, to the knowledge of God and embracing of the faith, that they rise to eternall destruction, it is vnderly absurd. And, heere we see that all the execution is of enemies in torment and euermlasting fire. The spirit euen, heereby as it were, pointing to vs his purpose, of

of this narration in this place. And this argument, cunneth that place, *Daniel 12.* to bee of the last resurrection. For, none rise the first resurrection, to euermlasting shame: but all are blessed. As for the word, there put, of *Many*, as if therein, an argument were implied, of some other resurrection, then the generall, wherein *All rise*, it helpeth nothing that opinion: as being put but in ~~the~~ common, and ~~in~~ *many*, repeated according, to the subsequent participation, of *Many to glorie*, *Many to shame*. And if thereon ought might be builded, with als good reason, heere the generall iudgement must be vnderstood, where *All the dead small and great doe rise*, &c. That the many and goodly Prophesies of the restoring of *Israel*, haue not as yet their full accomplishment, till by faith they be grafted in againe, whence they were cut out, through vnbeliefe, it were either great ignorance, or perhaps blasphemy to denie: seeing the Apostle to that purpose, citeth Prophesies, which, therfore, but in that case, cannot be fulfilled. Rom. 11. Again, that it seemeth necessarie, so great a point not to be omitted in this Reuelation, I hartily yeeld: but that therefore, this place should, from a proper and well consisting sense, be drawne thereto, I see no necessity. For, that matter was, not obscurely, in the sixth Viall signified: and, more plainlie, in the Church her song, Chapter 19: and, if more be requisite, who may not be satisfied (as such mysteries are heere deliuered) with that, which in the next Chapter is said of the new *Ierusalem*; hauing, vpon this full ouerthrow of her foes, her ports cast open towards all the quarters of the earth; and on them written the names of the twelue Tribes of *Israel*, to whom then they are made patent, that *all Israel may be saved*?

24 A Throne, *Daniel 7.* is erected, and one sitteth; for iudging and destroying the Beasts there mentioned, enemies and troublers of the Church then. And *Daniel 12.* the faithfull for conception of a perfect deliuerance, and full ouerthrow of their aduersaries, are called to the meditation

meditation of the last and full degree thereof, in the generall resurrection. To that, heere is the allusion: euen as, in the description of the enemies heere, the allusion was to these. To shew, not onely, he like and full ouerthrow, of the troubles now of the Christian Church, holding on to finall accomplishment in Christ his last comming, as the other were abolished at his first: but also, that the first, euen in the promise of God his dispensation, were types, of the latter. The not aduerting whereof, hath made many to misconceiue the minde of the holy Ghost in the Prophets. While some, in accommodation of the promises and denunciations, so rest in the first state and time, as they looke not how, therein, God looked further: and others, so interpret them of the last state and time, as, against the minde of the spirit, they apply them not, first and properly, to the state then: Whereof, first, and for speciall consolation against the euils then, they are meened: albeit they had also typically a further signification: as the wise and frequent allusion in this Prophecie, prooueth, and accommodation through all the new Testament, no lesse clearly.

25 This great white throne (shadowed by that of Solomon) albeit then, in full and finall degree, it shall be erected, when our Lord returneth in the cloudes of heauen: yet, in some degree, it is erected, herein the cleare, and euident preuailing light and power of the Gospell. So as, euen heere after a sort, heauen and earth depart, that is, the whole state of the world is changed: as, vpon pouring out of the seventh Viall, was denounced: and, as for the like euent, though not in so full measure, was spoken of, at the opening of the sixth scale. For, euen heere, we shall haue new heauens and a new earth, that is, a new state of things, by the enemies vtter fall, and goodly, gracefull, and peaceable estate of the Church thereupon: when there shall be no more Sea: as, by *Isay* is Prophesied often, and magnifkly in the subsequent Chapters is declared. Thus the state vnder the Gospell, in collation

*Isai.* 42. 9. &  
43. 18. & 65.  
15. & 66. 22.

onto the former, is called of the Apostle, a new worlde, and so the condition of the Christian Church (vpon destruction of Whore, Beast and Dragon, and strange alteration of all the states in the earth) enioying peace, shall bee yet in respect of her state before, a *new world*. The full and perfect degree whereof shall then bee, when vpon the Lord his last comming, the heauen shall depart with a noise, and the elements shall melt with heat: what time, wee shall get new heauens and a new earth, wherein *righteousnesse* no more sojourneth as in Tents, but stably dwelleth for euer as in a mountaine. 2 Pet. 3.

26 So farre then is this discription of the last iudgement to bee properly vnderstood, as yet wee must not imagine it to bee here set downe, either for the point of time when it shall fall out, for that it shall haue this coincident case of the ouerthrow of *Gog* and *Magog*: but onely for the cause aboue explained. Neither is there in all this Prophecie, or (as I thinke) any where in scripture, any ground, whereon to gather determinately, the yeere or age of that day: whereof to inquire after the Lord his own answer, it is in my iudgement excuselesse temerity: and to determine ought, is high presumption. That some, otherwaies godly and learned men, excuse their scanning hereat, by that, Christ, foreclosing al Creatures from the knowledge of the *day and houre*, leaueth so, place to search the yeere or age: besides that (in such cleare euidence of the ordinary frame of Scripture speech) this shift is both childish and ridiculous in my opinion, it is also too bold and grosse dallying with the Lord his words.

27 Now yet for bringing minds to acquiesce in this our interpretation, the Nations seduced, their notes, iudgement and names are more to be cleared. The allusion is partly to *Sodome*, wherein *all young and old from all quarters compassed Lot his house*. And *Sodome* was a City of the plaine, and they were deuoured by fire from heauen. It is also to the 7. of Iudges, where the *Midianites*

nites like Grasshoppers in multitude, and whose Camels were as the sand of the sea in number, pitched against Israel in the plaine: and were destroyed by three hundredth, but holding forth burning Lampes, and blowing Trumpets: (for the yoke of their burthen, and the staffe of their shoulder, and the rod of their oppressor are now to be broken, as in the day of Midian) an exceeding fitte type of this foile, which must be by fire from heauen: but such as then shineth, when wee learne to breake the earthy pitcher that hideth it, and to blow the Trumpet of God his word loudlie. This fire came out of the mouthes of the two witnesses: This is the breath of the Lord his mouth. The word of God in the mourthes of his seruants, is fire, and the wicked are stubble before it. But the allusion here chiefly, both in the names and manner of iudgement, is to *Ezechiel* 38. and 39. where diuers learned men thinke one and the same matter to be handled, accommodaring both thar and this place to the Turkes, as whose destruction both there and here in their iudgement is meant: and accordingly with *Abenezra* interprete the little horne, *Dan.* 11. mistaking (as I thinke) these places, and here, yet going further aside, in thinking there and here, one and the same matter properly to be deliuered. Whereto the names of *Gog* and *Magog*, giue no more reason of proper interpretation then could before the name of *Babylon*, and the whole frame and leading of this Prophesie, by continuall allusion to the old Testament, might haue taught another sense to be sought for: and that here *Gog* and *Magog* are to be taken *Spiritually*, as before *Sodom* and *Egypt*.

28 By *Gog* and *Magog* in *Ezechiel*, the Kings of *Syria* cruell oppressors of the Church of *Israel* are meant: as by the little horne in *Daniel*, *Antiochus Epiphanes* the worst of all, Wherof see *Tremellius* and *Iunius* vpon these places, *Iunius* vpon this, and the learned Commentarie of *Hugh Broughton* vpon *Daniel*. That the attempt of

Gog

*Gog* and *Magog*, and their iudgement, thereupon is said to be in the latter yeeres: it will not trouble the resolution of any, who see the rage of the Goates foure hornes (of the Prophet plainly interpreted, and of all men confessed to be that of *Alexander* his successors, & namely, of the succressing little horn *Antiochus Epiphanes*) called the last wrath. Both *Ezechiel* and *Daniel*, so speaking nor absolutely, but respectiue of the last cruell troublers of the Church of *Israel*, before the first coming of *Messias*, and accordingly of their destruction. Wherein, if much more appeare to be spoken, then in the measure of God his iudgement against them can be seen fulfilled: we haue to consider, not only the Hyperbolike stile of the Prophets in such cases, but as I haue already touched, that these Prophesies besides the first & proper accommodation, had a further but a typical relation. And truly, it were strange to imagine how the Turke his Kingdome standing, the *Israelites* shall so recover their owne land, as they dwelling therein securely, and without feare, hee should plot to inuade them. That here the names of *Gog* and *Magog* should be meant, or at least restrained to the Turkes, is very improbable: seeing the two witnesses slaine at this louing of the dragon, lie dead in the street of the great City, and all Nations reioyce ouer them: seeing the Whore is drunke with the bloud of Sainrs, and in her is found all the bloud shed on the earth: seeing it is the Beast that maketh warre with the Saintes, and ouercommeth them: and therupon, whereas he was first like a Pard, in course of time, when the dragon is loosed, becommeth of his colour. Seeing also that out of the mouth of the dragon, Beast, and false Propher, came these frogs, instruments of his seduction: and seeing they are described to be false Prophets, working miracles, and authorisid thereto by the Beast and false Propher: thus euidently designed to be the Popish Clergy, and by experience, chiefly the Iesuites. Lastly, seeing here by

I i 2

Gog

*Gog and Magog* clearly are designed all the instruments of the dragon his last fury, from the *four quarters of the earth*, the *Turkes* particularly cannot bee meaned. Like as herein is an evident Argument, why here *Gog and Magog* are not properly to bee vnderstood, as in *Ezechiel*, who bringeth them specially from the North. It is true, that at this point of time, when the dragon is loused, the *Turke* his greatnesse beganne without resistance to vndoe all: God his iustice, in them lousing the *four Angels* from *Euphrates*. But these *Angels* so loused for punishment of false Christians, their idolatry, witchcraft, murther, &c. more then direct enemies of the true Church, are not to bee esteemed one with the dragon here loused. Who, as at his first misgiuing against the woman and her first seed, hee stirred vp the Beast of his authority to deceiue, first, like *Balaam*, and a fraudulent Pard: so here againe, being loused for maintaining the credite of his Vicar (whom the semblance of the *Lambe* his hornes, false miracles, occupying of the holy City & Court of the Temple, and his sitting as God in the Temple of God, could no longer beare out: the rod now being applyed to measure, and his mouth found out whole it is) by the Beast, he maketh warre with the Saints and ouercommeth them. Falling to open and cruel murther: the Dragon, Beast and false Prophet, all jointly bending their whole endeuours to seduce the Kings of the earth, enemies of all sorts, to compass the tentes of Saints, and beloued City. The City and Court of the Temple, trod vnder foot, and occupied of the Beast, albeit called holy, for that the Temple was within them, yet were cast out. Here the Tents of Saints, and beloued City are besieged. The *four Angels* from *Euphrates* were instruments of God his wrath against the world, and for the sinnes specified, Chapter 9. 20. 21. from which the sealed ones were free. Here the endeuour of *Gog and Magog* is directly against the Saints. *Gog and Magog* then are the instruments whatsoever of Sathan his

his last fury against the Church, whom for vpholding of Antichrist, or at least, for keeping downe the full pre-uailling light of the Gospell, and gracefull state of the true Church, he stirreth vpp, of what Nation soeuer, *Turks* or others.

29 The whole course of this Prophecie framed to the dispensation in the old Testament, and condition of the Church then, openeth clearly the reason of the allusion. This is certaine, that in the condition of the Church of *Israel*, as I haue said, wee are not onely to looke vpon things in propriety, but also to consider them as stampes of things to come. Hereof it is, that as all the deliuerances promised from their enemies, and afflictions then had a further respect (as the measure of their present deliuerances, nothing answerable to the high promises; easily brought the godly to consider, and waite for better) so also were their troubles and troublers, types of other and more dangerous enemies, and the destructions denounced against them (which in the first properly taken, were not scene fulfilled in the degree threatned) raised the hearts of the faithfull to waite in the end for a more absolute victory and constant peace. The first great affliction of *Israel* was in *Egypt* by *Pharao*, that great dragon, as Chapter 12. I touched. The next great affliction and captiuy. was by *Babel*, and these Beastes in *Daniel*. Now after the peoples deliuey from *Babel*, City and Temple being reedified: the last cruell oppressing enemy, and staye of true worshippe before Christ his coming in the flesh, was *Gog*, and of *Gog* specially *Antiochus Epiphanes*: as *Daniel*, *Ezechiel*, and bookes of *Machabees* shew clearly. For the Romans were not long before Christ, but drawne in as sequestres by the Iewes owne partialities (whereto pride brought them after they had bene helped by a little helpe) and albeit the stronger, yet so farre suffered and maintained the liberty both of state and religion, as at Christ his birth *Herod* was



a mighty King, and the state and religion for freedome from any forraine oppression, flourishing. Hence it is, that as for expressing the first troubles and troubler of the Christian Church, and her deliuey there from, allusion is to *Egypt*, &c. And for expressing the next huge euill of Antichrist, the allusion is to *Babel*, and that in a Beast carrying a note of all the foure in *Daniel*: so here to expresse the last enemies, who after her comming out of *Babel* and *Sion* reedified, shall be instruments of Sathan his last pult, the holy Ghost alludeth to *Gog* and *Magog*. For whose destruction, as a great white throne was set vp, that at the first comming of Christ, the saints might get the Kingdome: so here, to shew that these last Ministers of Sathan his rage shall fall still to finall destruction in the Lord his last comming, a great white throne is erected. And as vpon the full ouerthrow of *Gog* and *Magog*, *Ezech.* 38. and 39. Thereafter the state of City and Temple are set down, most goodly: so by allusion thereto, here vpon the vtter foile of her enemies, the new *Ierusalem* is magnifickly described. That of *Ezechiel* is of the state of the Church of Christ vnder the Gospell, generally in relation to the Church before Christ, and vnder the law. This here in the subsequent Chapters, is of the Church specially, now victorious ouer these enemies, and gracefull through the conuersion of the Iewes and Easterne Kingdomes to the faith: enioying plenty of light and peace, in relation to the Christian Church, before in her wrestlings and sufferings by these enemies, now ouerthrowne.

30 By the course of this Prophecie it would appeare, that first the Whore shall bee destroyed, next, that the Kingdome in the head thereof the false Prophet shall be done away, and that thereafter, Sathan for his last endeavour stirring vp Nations against the Church, shall bee in these his instruments, so absolutely foiled, as the Church from thence shall enioy quiet state. For whither

these things shall thus fall out in course: or if thus, by parts, the ouerthrow of all the enemies be set downe, to shew a perfect victory, I dare not determine. And if (as possibly, and very probably it may fall) after the burning and sacke of the City of *Rome* by Christian Princes; and next after the ruine of the Kingdome, and head thereof, the false Prophet: that the Dragon by some residue of the Frogges, shall stirre vp nations, and perhaps, of them the Turkes; (that so God may destroy all them who have destroyed the Church) yet wee see cleerely what shall be the event. For both the inward enemy and traitor, the beast shall be destroyed; and all outward enemies, who by Satan his instigation (now madly furious, that his time is so short) shall rise against *Sion*, shall finde it a cup of poison. The Turk hitherto hath been God his scourge against the world, and false Christianity: and therefore hath preuailed. But if hee rise against the true Church, fire from heauen shall deuoure him. Yet that heere specially the Turkes are meened, I see no reason. And as I can take vp the drift of the Holy Ghost in this Prophecie, it would rather appeare, and my heart inclineth so to thinke by the fall of the Beast, and conuersion of *Iewes* thereupon to the faith, that the Turkes and other states of the East shall bee brought to embrace the Gospell; albeit, perhaps, first taught thereto by some noble foile. For no question but as the event of the seventh Viall maketh cleere, the whole estate of the earth shall suffer such alteration, as was not since men first inhabited the same.

31 Now for the difference of iudgement vpon the Army, and vpon their Captain the Dragon: whose iudgement is according to that of the Beast, and false Prophet, besides the reasons aboue touched vpon the end of the 19. Chapter; wee must further consider, that the Dragon is such an enemy as no foile of him can secure vs, till he be sealed vp in euerlasting torment. And

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for

for the Beast and false Prophet, signifying a Kingdome, and order of succeeding heads ouer it, and not designing any one particular person, as the head of impiety: a perfect and vnrecouerable destruction of them both, both in God his iustice, and for the Churches full security, was requisite.

### To the Reader.

**H**ere should haue followed the like Commentary upon the two last Chapters as upon the former, but for some speciall reasons, they are omitted. Vse that which heere thou hast with an upright heart, and giue glory to God.



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FINIS,

# Faults escaped.

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8	1	Affliction that	Affliction them that
8	19	sex.	ſtep.
27	12	three Harps	their Harps
31	laſt	of ingratitude	of our ingratitude
42	2	oft	of
42	32.	vn couch	vn couch
43	10	Antonio	Antonino
43	30	Antonius.	Antoninus
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46	laſt	bewhiche	bewich
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60	29	God euen	God is euen.
91	16	beget them of the world great.	beget them, of the world, great trouble.
158	16	failed.	failed
160	34	fiſt	fiſt
188	33	damoniak	dæmoniak
239	2	Daniel 2.	Daniel 12.
212.	26	Chap. 4.	Chap. 6.
219	20	there	thereto

In page 104. in the margin above the antepenult line, adde Micah 7. 15  
In page 219 line 20. after theſe words, for thereto is the alluſion,  
inſert theſe words, as alſo Dan. 2. the Image whereby theſe ſame king-  
domes were typically ſhewed, is then ſaid to be deſtroied when the  
ſtone falleth on the ſeete thereof.